

47-5-
1

No. 479
Society
OF
INQUIRY ON MISSIONS,
AND
THE STATE OF RELIGION.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.
Case, Division I
Shelf, Section 7
Book, No.





Digitized by the Internet Archive
in 2015

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. IX.

FEBRUARY, 1829.

No. 2.

COMMUNICATIONS.

MEMOIR OF THE REV. ELIJAH HUNTINGTON.

MR HUNTINGTON was born of respectable and pious parents, August 21, 1763, in the town of Mansfield, Conn. At the age of eight or nine years, his mind was very seriously impressed, and again at the age of fourteen; but in each case he was left with an increased propensity to neglect the concerns of the soul. At the age of about seventeen, his attention was again arrested; at which time, as he states, in his diary, the burden of guilt seemed to leave him, and he was led to rejoice. He says, "I thought I took delight in the duty of secret prayer; loved the society of those I esteemed Christians; and, for a season, lived a sober life. Whether Mr Huntington afterwards supposed that at that time he experienced a saving change, nothing is found by which we can certainly determine. Be this as it may, it appears that his joy was of short continuance, for soon after this he enlisted into the army; and, gradually giving way to his passions, he at length, in his own estimation, became as thoughtless as ever. To use his own words: "The war ended, and I returned to my father's house, a poor, licentious, giddy youth, kept out of hell by sovereign mercy." After this he came into the state of Vermont, where he engaged as an instructor of district schools. He commenced at Norwich, and afterwards taught at Tunbridge. In his twenty-seventh year, while engaged in a school at the latter place, his attention was again arrested, but by what means he was unable to determine.

The account of his exercises at this time is given nearly in the words in which they are expressed in his diary. "I was moving on a smooth tide. The world seemed to go well with me. And the people around me were pursuing earthly objects as their highest

FEB. 1829.

good. Why such a poor wanderer should once more be called after, is matter of wonder.

‘Determined to save, he watched over my path,
When, Satan’s blind slave, I sported with death.’

I became more sober, retired for reflection, broke off from vicious practices, and resolved on an amendment of life. My feelings at first I kept a secret; but on contemplating my sinful life, my condition was opened to my view, and my soul was seized with anguish not to be concealed. In August, 1790, being borne down with guilt and distress, I stopped on my way to my school, in a little solitary grove, as I had been wont to do, to pray; when the light burst into my mind, and the glory of the Lord shone with such lustre as to pour into my soul a flood of inexpressible joy. This was a heaven below. I was, as it were, in a new world. From this time, I had many happy hours. Old things had passed away, and all things became new. My love of vanity was overcome; and my name, which I had thought would be reproached if I became a Christian, I felt willing to give up for Christ’s sake. I had intervals of great darkness, but such seasons were generally succeeded by great peace; and my hours of retirement for meditation were very precious.

‘Amazing grace, how sweet the sound,
That saved a wretch like me.’

In a few months after this change in his mind, he was baptized by Elder J. Hibard, of Royalton, and connected with the church of which Mr. Hibard was the Pastor. On the sixth of December he was married to Miss Sally Field, with whom he lived one year and eleven months, and by whom he had one son. She departed this life on the 10th of November, 1794. The summer following, in compliance with the repeated solicitations of his brethren, he commenced preaching. From that time, he labored as a preacher of the Gospel, in the vicinity of Royalton, till the spring of 1797, when he commenced his labors in Braintree. On the 18th of June, 1800, he was ordained as an evangelist. Not long after, he was married to Miss Lydia Parmalee, by whom he had ten children, eight of whom are now living. Although he was set apart to the work of the ministry as an evangelist, he was stately employed by the Baptist church composed of members belonging to Braintree and Randolph. From the time of his ordination till the day of his death, which occurred on the 24th of June, 1828, he had the particular charge of this church, and served them as a minister of God, “in much patience, in afflictions, in necessities, in distresses, in tumults, in labors, in watchings, in fastings.”

In the vicinity where he spent the last thirty years of his life, and where he performed the most of his ministerial labors, his character is well known; and the writer is willing that men of virtue and candor should judge with relation to the correctness of the following statements.

To say that Mr Huntington was a perfect man, would be to contradict the voice of reason, and of revelation, and declarations

which have repeatedly fallen from his own lips. Both reason and revelation testify that every man has his defects, and perhaps no man ever entertained a more deep sense of his imperfections than the subject of this sketch; and very few have been more ready to acknowledge them. But while his own assertions confirm us in the opinion that he was a fallible man, they react upon the mind, impressing it with the belief that but few men have maintained a more humble walk with God.

As a *man*, he was distinguished for honesty. In all his conduct pertaining to worldly concerns, he showed himself far more willing to suffer than to do wrong. His example on this point is worthy of the remembrance, and of the imitation of all; especially of the ministers of Christ. With the petty divisions of the town in which he resided, either with relation to men or measures, he gave himself no farther concern than to strive to hush contending passions, by directing the attention of opposing parties to the Prince of peace.

As a *neighbor*, he was kind and obliging, ever ready, as far as his circumstances would allow, to minister to the necessities of all around him. *The servant of the Lord must not strive*, was a direction to which he gave good heed. He strove not himself; nor did he wish to know more of the strife of others than would enable him to labor successfully in the adjustment of their difficulties.

As a *father*, he filled his station. He was not only obeyed by his children, but his government over them was such as effectually to secure their esteem. He was a tender and affectionate husband. Mrs Huntington's constitution has generally been feeble, particularly so for a few years past, which greatly increased his cares; but notwithstanding the peculiarities of her illness, he watched over her with untiring patience and assiduity.

Mr Huntington was a devout Christian. Few men of the present age have manifested a more deep sense of divine things. The law of God seemed to be engraven on his heart. Judging from his exercises as expressed in his diary, the thought of violating the divine commands, was to him more dreadful than death. He was a man of quick sensibility, particularly so in relation to the subject of religion. A deviation from what he supposed to be right, filled his mind with extreme anguish. He was not only burdened with those errors of life which come to the knowledge of men, but especially with the inward corruptions of his heart. When afflicted with these, he gave himself no rest till, by the grace of God, he had obtained a victory over them. Of nothing did he complain more than of what he called spiritual pride; for which there can be no doubt his soul was often deeply humbled. Of course he was eminently a man of watchfulness and prayer. Notwithstanding his inward groanings, he had much enjoyment in religion. The ground of his joy, was the sufficiency of his God and Saviour. His religious exercises were not momentary, but abiding. He did not at one time exhibit a solemn aspect, or an extravagant zeal, and at another engage in the trifles of the world. Serious subjects uniformly pervaded his soul. The world was under his feet. The principles of the gospel regulated

him in all his temporal concerns, and he made the practice of religion the business of his life.

As a *minister*, Mr Huntington was sound in the faith. His principles were strictly evangelical. He well understood the system of doctrines contained in the Bible; and with untiring perseverance he labored to explain and enforce them upon the minds of his hearers. In consequence, as it would seem, of his love of truth, and a sense of its important bearing upon the eternal destiny of men, in illustrating some of the fundamental principles of the gospel, he occasionally rose above himself, and as though endued with extraordinary power, presented truth in a manner the most clear and impressive. He was a faithful preacher. He did not "daub with untempered mortar." It never seemed to be any part of his labor to accommodate his sermons to the feelings of the carnal heart. It was his custom to direct his discourses to the consciences of men, without consulting the consequences of plain dealing. It is well known that his preaching did not always meet the approbation of all his hearers; nor was he always free from the censures of his fellow-men; but he bore opposition like a Christian, and accounted it the highest honor to which he could arrive in this world, to suffer persecution for Christ's sake. He did not, however, seek persecution. He studiously avoided the giving of unnecessary offence; and it was but rarely that he displeased any, except in cases where he could not avoid it without sacrificing what he supposed to be the truth. Mr Huntington was decidedly a Baptist; and, no doubt, he was pleased to see that denomination prosper; but it is believed he allowed himself in no unwarrantable measures to increase the number of Baptists. The writer of this article has resided in the same town with him for twenty years; and, during this long acquaintance, he has never suspected him of a disposition to disturb the tranquillity of the church with which he is connected, though of a different denomination. So far from this, he has evidently rejoiced in our prosperity, and sympathized with us in our trials. In his character as a minister, precept and example were happily united. It is believed that very few men have exemplified in private life what they taught in public more effectually than did the subject of this sketch.

He was also a man of benevolence. His desires to do good were not limited by the parish or town in which he resided. They were expansive. His benevolence led him to plead for a perishing world. He was a friend to a foreign missions. For missionaries in foreign lands he prayed; for their support he contributed of his worldly substance; and exerted an influence over others which led them to *go and do likewise*.

As might be expected, in his last sickness a scene was exhibited of deep interest. The following representation of it, however, will fall far short of the reality. Were it possible to notice every particular which interested his friends, our limits would not warrant the undertaking. A few general hints is all that must be attempted. The writer of this sketch made him repeated visits while upon his dying bed; in one of which he found him with his mental

faculties free from derangement. He then possessed a very peaceful frame of mind, conversed with composure upon the subject of his approaching dissolution, and manifested entire resignation to the divine will. On being asked if he thought himself near his end, he replied, "It may be that I am, and it may be that I am not; it is no matter which. I wish not to choose for myself. I think it is my greatest desire that God may be glorified by me in life and in death." During this visit he conversed with his family. He gave particular directions with regard to the conduct of the younger children, exhorting them to be in subjection to the elder members of the family. He counselled his eldest sons to regard their younger brothers and sisters as the objects of their particular care, directing them to maintain a proper government over them, endeavouring by precept and example to lead them into the paths of virtue. To assist them in the discharge of their duty to the rest of the family, as well as for their own benefit, he urged the importance of calling the household together, morning and evening, to read the Holy Scriptures. He requested them to do it with the utmost seriousness, remembering that what they read in that book is the word of the eternal God; and he pressed the necessity of mutual exertions to maintain love and peace in the family. He closed his remarks to his children at that time, with a moving exhortation to them all to choose the good part that can never be taken from them, often repeating one of the last texts from which he ever preached, "And who is he that will harm you, if ye be followers of that which is good?" During the visit to which reference has been made, he expressed a very deep concern for the church and people with whom he had generally labored, and seemed desirous of commending them to the care of the great Shepherd. Nor was he anxious for their welfare alone. As there were some of other denominations present, he exhorted all to cherish a spirit of good will to men, "endeavouring to keep the unity of the Spirit in the bond of peace." During a few of his last days he was partially deranged. It was very obvious, however, that the subject of religion continued to occupy his mind, for prayer and exhortation was his employment, though insensible to the objects around him. At the last, he exhibited signs of a very tranquil mind, and, as is believed, fell asleep in the arms of his blessed Lord. By his death, his family have lost their head, the church a faithful minister, and the world a friend. Every one who knew his worth, will long remember him, and bewail his departure.

We feel a sincere pleasure in being able to insert the following note. It was added by a friend who communicated to us this memoir; and, while it discloses what is highly creditable to the individuals concerned, it presents a striking illustration of the consistency of our principles as Baptists with our ardently loving Christians of other denominations.

NOTE.

The writer of the preceding sketch has given the public to understand that he and Mr Huntington did not belong to the same religious denomination. It may be proper for another to remark, that the writer of it is the Rev. Mr NICHOLS, Pastor of the Congregational Church in Braintree.

An occurrence has come to my knowledge which happily illustrates their feelings towards each other. Mr Huntington was at the house of a friend in a town adjoining Braintree, when conversation was casually introduced respecting Mr Nichols. In the course of the conversation, Mr Huntington remarked, "I do not know of a man I should be willing to exchange for Mr Nichols." Not long after, Mr Nichols was at the same place; and conversation was, in a similar manner, introduced concerning Mr Huntington. Mr Nichols observed, "I do not know of a man I should be willing to exchange for Mr Huntington." This I had from the gentleman at whose house the remarks were made. It shows that there was a friendship between them, as sincere and ardent as is often found between brethren of the same denomination. And it was a friendship which existed and was maintained till interrupted by death, *without any sacrifice or compromise of principle on the part of either.*

ON CERTAIN SUPERLATIVES IN THE BIBLE.

ALL persons who have made the New Testament a subject of critical examination have perceived it to contain internal evidence of having been written by persons whose modes of thinking and whose manner of expression are not naturally Grecian. Apart from our knowledge of their nation, derived from other sources, we should be led to suspect that they were Hebrews, by the Hebraisms scattered through that portion of the Sacred Volume. These peculiarities it is necessary to know as such, before the *precise* import of the passages in which they occur can be perceived. One class of these, viz. Hebrew superlatives, I conceive to be employed in some passages in the New Testament, in which they are not generally recognised; and a knowledge of the fact that they are employed, renders these passages more lucid, and produces a clear, definite idea of the meaning, where, before, only a vague one could be entertained. With a view to elucidate this class of passages the following essay is written.

The Hebrews have several methods of expressing the superlative degree: By an adverb signifying *greatly*—by a preposition signifying *among*; as, "Blessed *among* women," i. e. Most blessed woman—by the repetition of a word; as, "Peace, peace," i. e. Perfect peace. Isa. xxvi. 3—by two synonymous words; as, "Poor and needy"—by the genitive case plural of the same word; as, "King of Kings"—and, lastly, by the use of a Divine name; as, "The men of Sodom were sinners *before the Lord*;" i. e. outrageous sinners—"The trees" or "mountains of *God*;" i. e. the very largest trees or mountains. It is to those passages in which I conceive the last mode of expression to be employed, that I shall direct my attention.

Gen. xxiii. 6. "Thou art a Mighty Prince (Heb. Prince of *God*) among us."

Gen. xxx. 8. "With great wrestlings (Heb. Wrestlings of *God*) have I wrestled with my sister."

Gen. xxxv. 5. "And the terror of *God* (i. e. the *greatest* terror) was upon the inhabitants of the cities," &c.

Ex. ix. 28. "Entreat the Lord, that there be no more mighty thunderings." (Heb. *Voices of God.*)

An idea similar to these, is, I think, intended to be conveyed, Ex. xxxi. 3, though, from the frequency with which the words "Spirit of God," are employed to signify the third of the Divine Persons, we might be inclined to suppose he was here intended. "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Can this mean that Bezaleel was what we commonly understand by "inspired" for this work? He was indeed endowed with extraordinary understanding, so clearly to conceive as to execute *exactly** all that the Lord commanded, and to do this from only Moses' description. But inspiration, in the general sense of that word, was unnecessary; and why in theology more than in philosophy should we seek a cause more than adequate to produce the effect?† To me there appears no doubt that the meaning is, "I have given to him a transcendently ingenious mind."

This reasoning applies equally well to Gen. xli. 38, for Pharaoh knew nothing of inspiration in its ordinary sense.

1 Sam. xi. 6. "And the Spirit of God came upon Saul when he heard these tidings, and his anger was kindled greatly." We have, indeed, records of Saul's inspiration, but I doubt this being such a record, both from the cause which gave rise to it, and from the effects produced upon him. The circumstances which gave rise to this state of feeling, were of a nature but little calculated to produce such a frame, as, we must suppose, pervaded the mind of a person properly inspired. The demand of Nahash on the inhabitants of Jabesh-Gilead, was calculated to rouse his indignation, but not to inspire his tongue. When he heard the demand, "the Spirit of God came upon him, and his anger was kindled greatly." Did the inspiration of the Almighty produce such effects as these? Are we not, then, justified in seeking such an interpretation as does not involve these consequences? Such a one the idiom under consideration suggests: "A most violent rage took possession of him, and his anger was kindled greatly." Should it be objected that the latter part of the sentence is tautological, I reply, that it is explanatory; and that similar instances of explanation are frequent in the Psalms of David. In the original, the word commonly, and, indeed, here used for "Spirit," is frequently employed for some single passion of the soul; and in Judges viii. 3, for the very passion by which Saul was agitated: "Then their anger (Heb. *Spirit*) was abated towards him."

1 Sam. xiv. 15. "And there was a trembling in the host, in the field, and among all the people; the garrison and the spoilers, they also trembled; and the earth quaked, so it was a very great trembling." (Heb. *A trembling of God.*)

Ps. lxxx. 10. "The boughs thereof were like the goodly cedars." (Heb. *Cedars of God.*)

* See Ex. xxv. 40, and xxvi. 30.

† Nec Deus intersit, nisi dignus vindice nodus
Inciderit. *Hor.*

Jonah iii. 3. "Now Nineveh was an exceeding great city." (Heb. A city *great to God*.)

Probably many other passages might be adduced in which this idiom is employed, but I am persuaded these will be sufficient to convince your readers that Hebrew writers frequently employ it, and to prepare them to recognise it in some passages which I am about to cite in the New Testament, on which it will be, sometimes, difficult to form a definite idea without adverting to it.

The New Testament, though written in Greek, was written by Israelites, and, in many cases, for Israelites, or to them. It may be expected, then, that the writers should sometimes employ the peculiarities of their own language, as most easily expressing their sentiments, and most precisely conveying them to their countrymen. This it is observed they frequently do; and instances are not wanting of their use of the very idiom under consideration. I will begin with one in which its presence is unquestionable.

This passage is Acts vii. 20. "In which time Moses was born, and was exceeding fair." (*ἁρτίως τῷ Θεῷ fair to God*.) If it be objected that the Greek Classics employ language equivalent to this, and that therefore no argument can be urged to prove the *Hebrew* origin of it; I answer, that admitting the premises, to which I feel no reluctance, the conclusion by no means follows: the only legitimate inference will be, that the idiom belongs not exclusively to the Hebrew language; but is common to, at least, one other with it. I observe further that very considerable literary authority explicitly yields it to the Hebrews. Dr Nelson, treating of Greek idioms, after giving this very passage, says, "This is originally a Hebrew idiom, and occurs very frequently in the Bible."

There is a passage in the writings of the Apostle Paul, in which, I think, the peculiarity in question is found. It is 2 Cor. x. 4. "The weapons of our warfare are—*mighty through God*." The English version of this passage does not suggest to us the presence of the idiom under discussion; yet I have no doubt of its existence, and believe that whoever shall compare the original of Acts vii. 20, with that of the present passage, will recognise the same form of expression in both; and acknowledge that as *fair to God*, (*ἁρτίως τῷ Θεῷ*) means "Exceeding fair," so, *mighty or powerful to God*, (*δυνατὰ τῷ Θεῷ*) would mean, "Exceedingly powerful;" or that in the latter, as well as in the former instance, the Hebrew practice of expressing the superlative degree by means of a Divine name is adopted.

One other passage occurs to me in which the divine name appears to be employed for a similar purpose. It is 2 Pet. iii. 12. "Looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." I presume it will be readily acknowledged that in this text and its connexion, the Apostle is speaking of the day of judgment. See verses 7—12. When we consider that on that day God will "be glorified in his saints, and admired in all them that believe;" and that his glory will appear transcendent as the righteous Governor of the world, both by the punishment of his enemies, and by the complete and everlasting

salvation of his people, we cannot hesitate to acknowledge that it is "the day for which all other days were made;" the most illustrious, and yet tremendous that ever dawned or ever will dawn upon the world. Now how is it probable that an Oriental, full of this stupendous subject, and recognising his own unutterable interest in it, would express himself? Surely *such* a person, *so* interested, and on *such* a subject, might give the reins to his glowing imagination, and utter the bold language of passion. The constitutional ardor of this writer's mind would prompt him to do so, and he obeys its impulse. To express the supreme importance of that day, he avails himself of the genius of his native language, and calls it emphatically, *The day of God*.

In conclusion, I would caution your readers against supposing that every form of expression bearing a resemblance to those considered, is an instance in which this Hebraism is employed. The instances are comparatively few, though I almost know that I have not mentioned the whole of them. My intention was not to give a complete catalogue, but rather to call the attention of some more competent writer to the subject of Hebrew idioms in the Bible. My chief design, however, was to stimulate candidates for the Christian ministry to a close, critical examination of that blessed Volume, whence they must derive the matter of all their messages to the children of men; that, understanding as perfectly as possible their Master's word, their trumpets may give a certain and not a vague sound; and that they may become Pastors after God's own heart, feeding his people with knowledge and understanding.

AQUILA.

MR LOOMIS'S REPLY.

The following reply of the Rev. Hubbel Loomis, to a communication over the signature A., in the Connecticut Observer, was intended for insertion in that paper; but as it was refused admission there, it was first published in the Christian Secretary, at Hartford, Conn. The interesting nature of this document, and the excellent spirit which it breathes, constrain us to transfer it to our pages. It exhibits some important facts, the knowledge of which may be useful to those who are cherishing delusive hopes in respect to the practicability and desirableness of persuading conscientious disciples of Christ to put in practice a theory which, by way of compromise, so gives up one of his express commands, one of the first principles of the oracles of God concerning them who would enter his church, as to render baptism no longer a term of church fellowship and communion.

Whoever reads this account, particularly the report of the Consociation, will perhaps cease to wonder why it is that so many pious and estimable Pedobaptists, notwithstanding some serious misgivings on the subject, and some light that occasionally troubles the conscience, still adhere to "*the established usages of ministers and churches in their connexion.*" If the mind is divested from the consideration of a subject, it of course makes no progress in the knowledge

of that subject. If men shut their eyes, they cannot expect to see. And if they turn away from any thing as unworthy of being very seriously compared by them with the word of God, we must not think it strange that they continue in error. But it is painful to see men, whom we love and esteem, turn away, even for a moment, from Him that speaketh from heaven. If baptism be a small matter, if it be one of the least of his commands, still it is a command of Him whom it becomes us to obey in all things. If it be, in comparison with some other duties, what the tithing of mint, and anise, and cummin, and the like, were in comparison with the weightier matters of the law, we hope the time is not distant, when all will remember that our Lord concluded his animadversions by saying, *These ought ye to have done, and not to have left the other undone.*

Our readers, it is probable, will find in this article several other things that may cast some light on the subject to which we have adverted. At the same time, let us make due allowance for the circumstances of our Pedobaptist brethren; let us ever be kind and courteous, in the fear and love of God; and let us not doubt that better days are coming.

Since the date of Mr Loomis's reply, a Baptist church has been constituted in Willington, consisting of forty-five members; and, after giving a particular account of this event, the Christian Secretary adds, "There are several persons belonging to the church with which our venerable father Lillabridge has long been connected, residing in the north part of the town, who expect to unite with this church soon.

"This harmonious body of believers have much to encourage them amidst their trials. They propose to build a neat and commodious house of worship the ensuing season; and for this purpose they have already filled a subscription to an adequate amount; and an individual of their number has generously presented them with the most eligible site, perhaps, in the town, on which to place the house. This lot of ground is spacious and remarkably convenient.

"May the Lord graciously condescend to hear and answer the fervent supplications which have been offered, and which we trust will continually arise for the prosperity of this vine of his planting."

Willington, Nov. 20, 1828.

Brother Hooker,—I yesterday learned through the medium of the Christian Secretary, that you had published things in which I was implicated. This awakened solicitude to know what you had published; I therefore sent to a neighbor, and borrowed your last week's paper, which contained the article so seriously implicating me, as a fickle and disorderly man. Suffer me to say, that I lament this course, for had the communication been sent to me before its publication, I could probably have satisfied you, that it was essentially incorrect, and calculated to awaken, without any necessity, excitement and prejudice between different denominations of Christians. That there had been multitudes of misrepresentations afloat, which served to enliven the social circle, to my disadvantage, I was perfectly aware, but of which I had not once thought of taking any notice, supposing that they would soon sink into the gulf of oblivion. But things, printed in a religious paper, are supposed to be carefully examined and cleared of misrepresentation. I therefore consider it a duty to reply. The writer of the article signing

himself A. asserts, "The person was Rev. Hubbel Loomis, once, as I am informed, a Baptist, afterwards, for many years, a Congregational clergyman." In this sentence there is a manifest design to exhibit me before the public as a fickle man. Once a Baptist, then a Congregational Clergyman, and now again a Baptist. But who is Mr A. the writer? Is he a stranger to me, living in the section of the country, remote from Willington? This would not seem very probable, as a stranger would not be likely to take much interest in the subject, nor claim to be sufficiently informed to instruct others upon it. Is he a member of the Tolland County Ministers' Meeting, with whom I was, until I made known my doubts on baptism, on terms of affection and unreserved intimacy? This, in one respect, would seem probable; for a member of that meeting might be most interested in the thing, and most competent to give information. But in another respect this ought to be incredible; for a member of that meeting must, it would seem, have known that I was not a Baptist, previously to my being a Congregational Minister. Moreover, could one of that number have published, upon the authority of vague report, when the means of correct information were at hand? But the writer's name is to me a secret, and may it ever remain so.

I now declare that I was not a Baptist, previously to my becoming a Congregational Minister. I indeed stated in my letters to my brother on baptism, that my early prejudices were in favor of the Baptists; that is, previously to my becoming experimentally acquainted with religion, at the age of sixteen. This, so far as I recollect, is the full extent of which I ever hinted to any man a bias, in early life, towards Baptist sentiments. But while sincerely regretting Mr A's want of caution in his statements, I will add that I do really believe that I should have been a Baptist from my early days, had I been so fully acquainted with the subject as I now am. When I wrote, ten years ago, I was ignorant of important particulars bearing upon the subject; but those particulars I cannot now state. By divine leave, I will shortly lay before the public the reasons of my change of sentiment, and leave Christians in the fear of God, to judge of their solidity.

Mr A. seems displeased with my re-ordination, and yet he places in front of his communication an account of the re-ordination, in the Congregational connexion, of Rev. Mr Wilson at Charlestown, Aug. 27th, 1630. Mr A. is probably acquainted with the fact, that re-ordinations were, in the seventeenth century, common in the New-England Congregational churches, and this unaccompanied with the protestation of which he speaks. But things of greater surprise follow; for Mr A. tells us, 'What is still more surprising is, if I have been correctly informed, he was re-ordained while Pastor of the Congregational church in Willington, ministering to that flock, and just after he had refused to unite with his church in calling a council for his dismissal.'

Suffer me to say, that I do deeply lament that I should ever be called upon to justify myself in things here laid to my charge. I have most earnestly wished, as well as prayed, that the reasons which guided my course in these important transactions, might never to be committed to writing. But while I am now compelled to

communicate them, I willingly leave it with the public to judge whether it was not myself, rather than my Congregational brethren, who pursued the correct and the conciliatory course.

To the Consociation of this county I made, I believe, verbatim, the following communication :

To the Tolland County Consociation, to be convened at West Stafford, Sept. 1828.

REVEREND AND BELOVED,—I am notified by the Congregational church and society in Willington, that before you, they shall bring their request or demand, that I be dismissed from any further connexion with the church and society. Against this I make no objection. If a pastoral connexion between me and the church and society nominally exists, it ought undoubtedly to be dissolved.

Reverend and Beloved, I would have appeared before you and made a verbal communication, if divine Providence had seemed to permit; but the sickness of Mrs Loomis prevents. I shall long have in delightful remembrance, the years in which I have taken sweet counsel with you, and been refreshed by your countenance and your prayers. And at present I do, and in future years I trust that I shall, cherish towards you the affection of former years.

The reason of my change of sentiment on baptism, I cannot state in a letter, nor can I state in detail the particular reasons which have guided my course, since I made known my change of views on this subject. Suffice it to say, that I earnestly desired to retain Congregational connexion, and determined to make as liberal concessions as possible for the sake of retaining that connexion. But I soon saw from the state of feeling or opinion against me, that there were more difficulties in the way than I anticipated; and shortly after the meeting of the council for my dismissal, I became fully convinced, that to retain that connexion was impossible. It then appeared to be duty explicitly to join the Baptists, with whom I had previously harmonized on the article of baptism. The question then seriously arose, what is the regular mode of leaving the Congregational connexion? But I could not answer the question, and supposed it left unsettled. I seriously wished a formal dismissal from the church, and a consultation with the Consociation on the subject, before joining the Baptists; but the Consociation could not be convened without considerable time, trouble, and expense. Therefore, without that previous formality of separation which I could have wished, I joined another denomination.

Brethren, be assured that my feelings towards you are both respectful and affectionate, and that I shall use the small measure of influence which I have, to bring those with whom I am now in connexion to similar feelings towards you. Be assured that I shall always rejoice in hearing that the work of the Lord prospers among you.

Wishing you the presence of the Head of the Church, and earnestly requesting a remembrance in your prayers :

Your brother in the faith and fellowship of the Gospel,
HUBBEL LOOMIS.

To the Rev. Moderator of Consociation.

This letter, communicated at least to the members of the Conso- ciation, and how much further I know not, exhibits concisely the general reasons of my course. But I will state more particularly. The powerful tendency in the converts, the fruits of the precious revival of religion in the autumn of 1824, and winter and spring of 1825, towards Baptist sentiments, shocked me, and producing in me astonishment and great anxiety, led me to review the subject of baptism. My mind speedily became unsettled. I found that I had not so fully understood the subject as I supposed. This I communicated without reserve, to those especially confidential brethren, with whom I had long statedly met in Ministers' Meeting. To them I continued to make, from time to time, a free disclosure of my difficulties, and to ask of them counsel. At the December meeting at Bolton, A. D. 1827, I let them distinctly know, that I gave up infant baptism and baptism by sprinkling, and requested their advice what course I ought to take. After much conversation, a committee was appointed to report to the next meeting. At the next meeting, in Coventry, in Feb. 1828, the committee presented the following report, and informed me that it was unanimously adopted by the meeting.

REPORT.

“The committee to whom it was referred, to take into consideration Mr Loomis's views on baptism, and to state what advice ought to be given to him, ask leave to report,—That they have contemplated the subject referred to them, with deep and painful interest: that they see no reason to change the views which they have long held concerning baptism, nor to suppose that the Christian community at large is verging towards a different mode of thinking, or of practice, in relation to this subject. They regret extremely that Mr Loomis has allowed himself to feel an anxiety respecting it, and to give it a degree of attention, as they conceive, quite disproportionate to its importance. They hope, indeed, that he has not been destitute of a due sense of the responsibility resting on him as a minister of Christ, while allowing this subject so long and to such a degree, to absorb his time and his mental energies. To this cause immediately your committee must consider it owing, that he has come to the conclusions which he has lately expressed; and that he is so far from being satisfied with the views respecting it, embraced by the great majority of the Christian world, and which he once considered as fully supported by the word of God. In their apprehension, the sentiments which he now embraces, are not in him the result of sober, candid reasoning. Mr Loomis has evidently contemplated the subject in question, with an intenseness and agony of feeling, which have magnified it far above its proper dimensions, which are in every man most unfavorable to the free exercise of judgment, and which have brought him to conclusions, which, it is believed, in a different state of mind, he would, without hesitation, reject. It is to be earnestly hoped that he will not persist in his present views, without duly considering what may be the consequences to himself, his family, and the people of his charge, and the general interest of the Redeemer's king-

dom. It is with much concern and grief, that your committee have seen in this brother so much of the spirit of a reformer, on a subject which has been so often, and so ably discussed, and on which much additional light is hardly to be expected. In their view, he should be affectionately entreated to endeavor, from this time, to disengage his mind from the subject of baptism: so far at least as to give it no more than its due proportion of time and thought, and to devote himself to duties of greater moment. If he will adopt such a course, it is believed that, at no distant period, he may be satisfied with the light in which, it is conceived, the scriptures represent it, and in which he has himself represented it with clearness. But if he shall feel bound to act differently from this; and to depart in any particular from the established usages of ministers and churches in our connexion, it would not be consistent with wisdom in the individuals of this body, to give any pledge as to that part which they may consider it their duty to act, nor to take on themselves the responsibility of giving him any definite advice."

This report is correct in the intimation that I had contemplated the subject of baptism with intenseness and agony of feeling. I saw upon investigation, my former arguments for sprinkling and for infant baptism, give way, and that I had a solemn account to render to God for the manner in which I had written, and often preached. Other inferior considerations also occurred. I had long been as happy as any other man in my ecclesiastical connexions; and these threatened to be most seriously disturbed. Pride was also wounded. The prospect was mortifying indeed, that in my advanced life, I should be obliged to confess, that the Baptists whom I had so long fought, had the truth of God on their side. And for more than two years I was frequently distressed, and some of the time very greatly distressed, lest I should not correctly weigh the subject, lest I should overlook some part of the arguments which had been advanced in support of my former sentiments, and too hastily yield to the arguments for believers' baptism by immersion, and thus wound the cause of Christ. This press of the subject repeatedly produced sighs and tears, and in one instance roaring aloud. As the leading arguments were familiar to my mind, I ran them over, with a view to balance them, very frequently, probably even more than a thousand times. I do not indeed believe that I allowed interest, and pride, and worldly comfort, to have much weight; but so far as they had any at all, they persuaded to keep silence, and to stand by what I had, in former years, published. I viewed the subject, not only in moments of great anxiety, but also in periods of calmness. And I meant to take due time; and I verily believe, I did take time enough, and more than enough, to found my opinion upon a basis not to be shaken. I am therefore far from conceding to the correctness of the report, that I contemplated the subject in a state of mind "most unfavorable to the free exercise of reason."

But the report is all comparatively well, save the last sentence. I looked for counsel; I humbly sued for it, but I was positively refused it. I was in distress, and needed sympathy; but instead of sympathy I received *menace*. To hear the sentence gravely read,

“It would not be consistent with wisdom in the individuals of this body to give any pledge as to the part which they may feel it their duty to act,” struck me like a thunderbolt. To me it seemed, if they said any thing upon this point, a point never before introduced, that they might, at least, have pledged themselves not to attempt to injure my character.

Being then by those with whom I was most intimate, and at whose feet, I had been accustomed to sit for counsel, refused counsel, if I should give up infant sprinkling, I was compelled to consult myself. I did so, I verily believe in the fear of God. And certainly I did so with due attachment to my ministerial brethren. It was not until about this time that the thought seriously rested in my mind, that my change of views on baptism might finally separate me from my former ecclesiastical connexions. But I determined to avoid this separation, if possible. I returned home, feeling that I could not much longer, neither in faithfulness to God, nor to the church, conceal my change of sentiment. Accordingly, in about three weeks, I gave notice from the desk, at the close of the evening service on the Sabbath, ‘that I do, after a painful examination, give up infant baptism, and baptism by sprinkling.’

At the same time, I appointed places in different parts of the town, in which I would meet members of the church on Tuesday, Wednesday, and Thursday evenings, for a free conference upon the subject. I met members of the church according to appointment. But, alas! such meetings I had never been in. The excitement was most distressing to me. I entreated them to make the subject a matter of forbearance, stating that I had freed my conscience in disclosing my sentiments, and that if they would suffer me to continue their pastor, I should leave the subject to the private consideration of the people, and should keep it out of the pulpit, that I merely asked the liberty of being excused from baptizing infants, and to be permitted to baptize those by immersion who might desire it. Meetings, duly warned, were held on the following Friday, both of the church and of the society. To them I conceded, in a written communication, the right of demanding my dismissal at any moment they chose. At the same time I expressed my strong desire to remain their pastor, and used my utmost efforts to persuade them to bear with me. In this I made very liberal concessions, on my part, concessions which, I now believe, were much too liberal, for the sake of peace, and for the purpose of retaining Congregational connexion. In such an effort I had hoped to be successful. For it was as well known as possible, that neighboring ministers and churches had been accustomed loudly to complain of the Baptists for placing too much stress on baptism. And as for myself, I certainly should, in any former period of my ministry, have made a similar case, a matter of forbearance. But I soon found reason to apprehend that I should not succeed. Remarks, which I heard from a variety of sources, awakened this apprehension. To one neighboring minister, after taking tea with me, I proposed an exchange of ministerial labors. But he promptly and positively refused, adding, *that his people did not love Baptists.* An-

other minister, in conversation, observed in nearly the following words, '*I know that all the lay brethren in the Consociation are prepared to exclude you from the Consociation, but, as to the opinion of clerical brethren, I will say nothing:*' clearly conveying to me the sentiment that he had taken pains to get the opinion of all the members of the Consociation, and that they were prepared for excluding me from their connexion. Moreover, the brethren in the church, who had been particular in consulting neighboring ministers, assured me many times over, that in their opinions I could not retain my standing in Consociation, and that this was the leading ground of their dissatisfaction with me, and of their wishing my dismissal.

From hearing such remarks, and witnessing the increasing excitement, I soon seriously wished to be dismissed. But from the beginning I had taken the ground that I would not leave the Congregational connexion unless fairly driven from it. If a separation took place, it should not be my act in breaking away from my former connexions, but their act in driving me from them. On this ground I refused to unite in a council. For a mutual counsel, I clearly saw, would evade the interesting question, and would dismiss me on the ground, that strong excitement had been raised against me. But the Consociation, if called in without my consent, must act upon the charge of heresy. And upon such a charge, on feelings local, I greatly desired to know their decision. A council however was actually called by the church; but for the above reason I declined acknowledging it a mutual one. Had that council seen fit to advise the church to make my change of sentiment on baptism, a subject of forbearance, there is reason to believe that excitement would have been allayed immediately. This I stated to the council. But no such advice was given by them to the church. The consequence was, excitement rose in the church higher than before. This as much distressed as astonished me. I found I had not learned from a twenty four years' connexion with Congregational ministers, the extent in which they would press infant baptism and sprinkling. I then queried with myself, why should I any longer continue my effort to retain former connexions. As I have conceded to the church and society the right to demand my dismissal at any moment they choose, why may I not leave this subject of dismissal with them, and take the strait forward course of duty, and submit to baptism myself. And I did not long remain in suspense. Duty appeared plain. I was baptized, and I joined the Baptists, and I rejoice in it. In view of the whole transaction, I do hope that my Congregational brethren will be less free in their severe remarks, against the Baptists for practising close communion. For be it known to the world, as it is known in heaven, that they drove me from them, not because I joined the Baptists, but simply because I gave up infant baptism, and baptism by sprinkling.

Mr A. at the close of his communication, adds, "If there is this appendix to the books of close communion, let it be published."

Would to God that I had no appropriate answer to this; but I have one, a little book, one which has, in an unpleasant respect,

been instructive to me, and which I here publish, trusting, while it causes a blush, it will, in those implicated, work the sorrow which is accompanied with reformation, and thus close the door against publishing a similar one hereafter. The Congregational Church in Willington had received a number of members who were, at the time they were received, known to reject infant baptism. Even a considerable proportion of the church were of this class. After I had made known my change of sentiment, the leading members of the church were explicit in asserting in public, and on many occasions, that they had done wrong in receiving any into the church, who did not subscribe to infant baptism. This, together with the ground taken against myself, was peculiarly painful to those brethren who rejected infant baptism. They felt their situation very uncomfortable, and their standing in the church essentially altered. They knew not how to continue in a church, the leading members of which publicly declared, and perseveringly maintained, that they had done wrong in receiving them, as they never should have entered it had they been apprised of such feelings. One of these aggrieved brethren made a written request to the church to be dismissed, and to be recommended to a Baptist church about to be constituted. To this request no written answer was given. But of its issue, I received substantially the following account from one who had acted as Moderator in the church. 'The church took into serious consideration the request, and postponed their decision for consideration and advice, viewing the case a peculiarly important one, especially as a considerable number of other perfectly similar cases, it was expected, would follow that of the applicant. The church referred the case to a conference of the churches, and after that to the Ministers' Meeting.*'

This it would seem was taking due time, and asking a sufficient number of able counsellors, to obtain a correct and conciliatory result; a result which might, with peculiar propriety, be published for the instruction of the world. Now mark the result.

"In the advice received, the church acquiesced, which was this, *Not to act upon the subject; if members of the church would withdraw, let them do it upon their own responsibility.*"

Upon this I have only to remark in this place, that if Mr A. finds in the history of the Baptists any act, more remote from christian courtesy, towards those dissenting from them on baptism, he shall have my full approbation to censure it. I will not inquire is Mr A. a member of the Ministers' Meeting referred to, and consequently one of those who gave the above advice.

Suffer me to close by observing, I had fully determined, that I never would take the lead in publishing a single unkind thing which had transpired in Willington. I had indeed seen a number

*The Baptist Church in Hartford have recently received a member commended to them by a letter from the first Congregational Church in this city. The person had, before uniting with the Congregational Church, been *immersed* on a profession of faith in Christ.

of such things, which I extremely regretted, but which I earnestly desired might soon be forgotten. And it was to me distressing that Mr. A. should lay the matter before the public as he did. As this is the first time I have put pen to paper on these subjects, so I do hope that it may be the last.

May the time soon come when Christians shall as fervently love, and as kindly treat their brethren of other denominations, as they do those of their own denomination; yea, may the happy time soon come, when the watchmen of Zion shall see eye to eye, and when all Christians shall unite, with one voice, in praise to Him that loved them, and gave himself for them.

With due respect, &c.

HUBBEL LOOMIS.

REVIEWS.

The Christian Contemplated in a Course of Lectures: By WILLIAM JAY. Svo. pp. 382. Boston: Lincoln & Edmands, 1828.

(Continued from page 29.)

THE reader of these Lectures cannot fail to notice an enlargement of view in respect to religious subjects. The author is not one of those who would confine the influence and the consolations of religion to any particular class of men. Religion is here represented as being concerned with our private habitations and our places of business, as well as with houses of public worship. It is not only the solace of adversity; it is also the chosen companion of prosperity. It is not only the friend and guardian of the poor; it is also the associate and protector of the rich. For an illustration of these remarks, we would refer to the sixth and seventh Lectures, which, we observe in passing, appear to us peculiarly excellent. The latter of these two is pervaded by a spirit of kindness. We can scarcely refrain from quoting a few lines which are alive with tenderness:

‘Yea, he is not only with them really, but peculiarly in the day of trouble. “As one whom his mother comforteth,” says he, “so will I comfort you: and ye shall be comforted in Jerusalem.” The anxious, tender mother regards all her offspring; but she is most concerned for the poor, weakly, sickly child. The knee, the bosom is for *him*: for *him* is the prepared delicacy, and the noiseless room, and the breathless step, and the frequent watching and leaning over the bed of languishing, and the entreated reception of the offensive draught, accompanied with the sincere assurance, “Ah, my darling child, how gladly would I take it for thee.” And thus is it with his afflicted people. They have their special privileges. As their day, so their strength is: and as the sufferings of Christ abound in them, the consolation also aboundeth by Christ: and thousands can testify that they have had clearer discoveries, richer communications, and tenderer supports under their trials, than they ever experienced in seasons of ease and prosperity. What want we more? “God,” says the church “is our refuge and strength, a very present help in trouble: therefore

will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." No creature can be a substitute for him; but he is more than a substitute for every creature; and his presence peoples and fertilizes and gladdens the gloomiest deserts: "I will allure her and bring her into the wilderness, and *there* will I speak comfortably unto her. And I will give her her vineyards from *thence*; and the valley of Achor for a door of hope; and she shall sing *there*." The lamp cannot supply the place of the sun; but you have no reason to complain, if you can say, with Mrs Rowe,

"Thou dost but take the lamp away,
To bless me with unclouded day."

"If we faint in the day of adversity, it is by losing sight of him whose grace is always sufficient for us. We resemble Peter. "Come," said our Saviour: "And when he was come down out of the ship, he walked upon the water, to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, Lord, save me." Ah, said Jesus, you should have looked not at the waves, but at me. Am not I here? Within sight? Within reach? "And immediately Jesus stretched forth his hand, and caught him; and said unto him, O thou of little faith, wherefore didst thou doubt?" How sublime is the exclamation of Doddridge; but it is founded in reason and truth—make it, Christian, whatever threatens, your own.

"If thou, my Jesus, still art nigh,
Cheerful I live, and cheerful die:
Secure, when mortal comforts flee,
To find ten thousand worlds in thee."

pp. 231-233.

In these lectures, though there is no labored argumentation, little of what some might call deep thinking, yet there is experience and reality, there is an acquaintance with the actual state of things, there is a spirit of tenderness, that will render a repeated perusal of the work delightful. If a young man anxious for *fine* writing and sparkling passages should be disappointed, we are persuaded that age, sobered by the realities of actual life, will take up the book again and again, and will never read without gratification. There are some passages which glow with warmth of conception, and which exhibit strength of language. Let the following testify:

"He is called "the God of all comfort." And he is so called, not only to forbid our confidence in creatures, but to enlarge our expectations from himself, by bringing an Almighty Creator of succor and refreshment into view, in our difficulties and sorrows. It says, I, even I, am he that comforteth you. Is *any* thing too hard for the Lord? However dark the scene, if he says, Let there be light, all shall be irradiated. However rough the winds and waves, if he says, Peace, be still, there shall be a great calm. He can turn the shadow of death into the morning. He can plant the hope of glory in the very bosom of despair. What he does not find, he can produce. If there be no pre-existent materials, he can create. *Nothing* hears *his* voice, and yields a world of life and plenty and bliss. He called those things which be not, as though they were. He is the God of all comfort, who comforteth us in our tribulations." pp. 276, 277.

But we rather think—and surely no good judge will consider the opinion as at all detracting from the merit of the work,—we rather

think that its prevailing characteristic is simplicity of thought and of expression. What some would express in a labored and pompous manner, is here presented in a simple, artless way. There is no ostentation of learning; yet there are continual proofs of extensive acquaintance with men, and things, and books.

While adverting to some of the excellencies of Mr Jay as a writer, we must notice the peculiar felicity of his illustrations. In his Preface, speaking of certain ministers, or writers, whose "aim it would seem to be, rather to dazzle, than to enlighten; to surprise, rather than inform," he says,

'The ideas they wish to pass off as new, when examined, are found only commonplace sentiments. The well is not really deep; but you cannot see to the bottom because of their contrivance to make the water muddy. They are not really tall; and so they strain on tiptoe. They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity and cumbersomeness of ornament. pp. XI, XII.

On page 217, speaking of adversity as testing the character, and adducing the example of Job, he proceeds:

'Was he then perfect in the trial? He bore the proof; and was evinced to be gold. But he was not free from dross. He partially failed in the process, and even cursed the [day of his birth. He—left a perfect example to be furnished by one who was fairer than the children of men; in whom—when the prince of this world came, even in his hour and power of darkness, he found nothing; no guilt to accuse him of; no corruption to operate upon. Agitate pure water, and no defilement will appear; but let the sea that has filthiness at the bottom be troubled, and however clean and clear it looks above, its waves will cast up mire and dirt. Afflictions are to the soul, like the rains to the house; we suspected no apertures in the roof, till the droppings through told the tale. The effects of these trials therefore are always humbling to the Christian. He is convinced by them that he has much less grace than he imagined: and he is often rendered a wonder as well as a grief to himself.'

We shall be excused for introducing another instance of happy illustration.

'The full knowledge of heaven, therefore, is no more practicable than it is expedient. We have no adequate medium of receiving the communication; and heaven entering the mind now, is like the sun entering the house through a few little crevices, or the sea flowing through the cavity of a straw. There is an amazing force in language, as we see in some most powerful and affecting works; but words, however chosen, can no more express heaven, than paint can do justice to light, or heat, or joy.' p. 361.

But has not Mr Jay his faults? Doubtless he has. It is pleasing, however, to believe that these have arisen from the desire to accommodate his language to the smallest capacity, and to make a vivid impression upon the mass of his hearers. We have seen commendatory expressions in a review of these Lectures, by which a young man might be induced to adopt Mr. Jay as a faultless model. But such commendations cannot be sustained by a careful ex-

amination of the work. Mr Jay is an excellent model in respect to the various, and copious, and interesting views of subjects which he presents; in respect to a style simple and easy to be understood, and to happy transition from one division of a discourse to another. But an imitator will, almost certainly, copy his faults; and will so copy them, as to make them far more conspicuous than they are in the original. He will probably labor for an affected simplicity, and will use a carelessness of language that may degrade his subject, and defeat some very important parts of the preacher's office. And among other characteristics, he will be in danger of contracting a disposition to indulge a whimsical play upon words. We feel justified in expressing this caution, by Mr Jay's use of such phrases as—'blab the secret out'—'a medical attendant always dangling at your heels.' As instances of playing upon words, we notice—'Charity to the soul is the soul of charity'—'The board' (i. e. the table) 'slays far more than the sword'—'Now, this joy enters the Christian; but *then*, he will enter the joy'—'while the joy of the Lord is your strength, you shall not want the strength of the joy.' We may be censured as hypercritical, in selecting for a list of faults expressions so neatly constructed, so devoid of grossness, and, as we believe, so well adapted to impress particularly a certain class of hearers and readers. Let it be observed, it is the frequency with which such expressions occur that we censure; for however salutary an occasional use of them may be, yet after a short time, even the common sort of people are pleased with them rather as indications of ingenuity and as peculiarities of a favorite preacher, than as deeply infixing in the mind important and saving truth.

As this part of our remarks is specially intended for young preachers, we would also hint that several passages of Scripture are applied in these Lectures in a manner which cannot, we think, be justified by the soundest principles of biblical interpretation.

We will notice but two instances in which the Scripture is wrongly interpreted. The first occurs on page 355. The word Gospel, it is there said, is sometimes taken, 'for revelation at large; and thus it is to be understood when it is said, "The Gospel was preached to the Jews, but the word preached did not profit them;" alluding to Hebrews 4 : 2. Now the word Gospel, as here used by the sacred writer, appears from the connexion to mean, not revelation in general, but good news, or promised blessings; as if Paul had said, 'Unto us have good news been proclaimed, or have blessings been promised, as well as unto the Jews.'

The second occurs on page 366. "Does not the Saviour inform us that the friends, benefactors have made of the mammon of unrighteousness, shall receive them into everlasting habitations? The passage referred to is used as proof of the opinion, that saints will know each other in heaven. We mean not to question the truth of this opinion; but that Mr Jay's application of this passage is not strictly correct, appears from the design of our Lord in the parable, Luke 16th Chapter—and from the peculiarity in the structure of the New Testament Greek. *They shall receive you*, in this passage, is equivalent to *Ye shall be received*. A similar instance is found

in Luke 12 : 20. Thou fool, this night *thy soul shall be required of thee*. If this sentence were rendered exactly from the Greek without regard to idiom, it would be, '*They require thy soul of thee.*'"

We sincerely lament that in a work of so general excellence, there should occur any passages capable of an injurious construction. But if we mistake not, the remarks on pages 107—109, are of this character :

'It is not necessary that we should approve of every opinion or usage among those with whom we connect ourselves. It is far better in lesser matters, if we have faith, to have it to ourselves before God ; and to exercise forbearance and self-denial, rather than for the sake of some trifling difference, to endeavor to originate a new party, or remain destitute of the benefits, and violating the obligations, of social christianity. We should guard against an *undue* attachment to any particular scheme of church policy, [polity?] when, though the abettors profess to be governed by the Scripture only, and consider every iota of their system as perfectly clear and binding ; others, more numerous than themselves, and equally wise and good, and entitled to the leading of the Spirit of Truth, draw a very different conclusion from the same premises. Mr Newton, speaking of the several systems under which, as so many banners, the different denominations of Christians are ranged, observes, "That there is usually something left out which ought to have been taken in, and something admitted of supposed advantage, unauthorised by the Scripture standard. A Bible-Christian, therefore, will see much to approve in a *variety* of forms and parties ; the providence of God may lead and fix him in a more immediate connexion with some *one* of them, but his spirit and affection will not be confined within these *narrow* enclosures. He insensibly borrows and unites that which is excellent in *each*, perhaps without knowing how far he agrees with them, because he finds all in the written word." With regard to myself,' continues Mr Jay, 'though I have a preference and attach *comparative* importance to the things wherein pious men differ, yet there is no body of Christians, holding the Head, with whom I could not hold communion ; and to whom I would not join myself, if circumstances withheld me from my own denomination, rather than remain a religious *solitaire*.

'It will be, I presume, committing an unpardonable sin with bigots, when I express my persuasion, after all I have read of the claims, whether Episcopalian, or Presbyterian, or Independent, to the *only* scriptural standard, that there is no *very* definite plan of Church Government laid down in the New Testament ; so that while one mode is canonized, every other is absolutely wrong. Deviation from prescribed orders is sinful ; but where there is no law, there is no transgression. "As oft," says the Apostle, "as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Now had he told us *how* often we are to do this, we must observe such times only, or oppose the will of God. Is it so, now the thing is left undecided? May there not be a difference in the frequency of its observance, without sin? It is otherwise with the recurrence of the Sabbath ; this is determined both by command and example. It would have been criminal in Moses not to have made the snuffers of pure gold ; or the holy oil of a mixture of certain ingredients ; or the priest's robe of such a quality, such a color, and such a length ; for he had express instructions to do so, and the pattern of every thing was shown him in the mount. But in what mount has our model of circumstantial regulation been exhibited? What Moses received it? Where do we find

a particularity of detail in the gospels of the Evangelists; or in the Acts, and Epistles of the Apostles? Where do we find many of the materials of angry debate and exclusiveness which have occupied so much time, and spoiled so much temper, in the system of Christianity? A system designed for every nation, and people, and kindred, and tongue—a system too sublime in its aim to lose itself in minuteness—too anxious to unite its followers in great matters, to magnify little ones—too truly noble, not to be condescending—too tender, not to be tolerant—too impartial, not to say to its subjects, receive one another as Christ also has received you; you that are strong, bear the infirmities of the weak, and not please yourselves,' pp. 107—110.

There is such an infusion of benevolence and liberality in these pages, that we fear the mere stopping to examine the sentiments here introduced, may bring upon us the charge of being needlessly sensitive on certain points. Mr Jay's language, in the main, we ourselves could adopt. But we must ask, what are the 'lesser matters,' respecting which we must 'exercise forbearance and self-denial,' in preference to remaining 'destitute of the benefits of social Christianity?' Mr Jay does not enter into particulars, except his merely mentioning 'the claims, whether Episcopalian, or Presbyterian, or Independent, to the only scriptural standard' of Church Government. The majority of his readers, however, in this country, we believe, will readily think of the ordinances of the New Testament as included among these 'lesser matters;' and they will be encouraged, by these remarks, to rank among things of small moment the positive institutions which the Head of the Church has established, and to censure as narrowminded those who consider Baptism and the Lord's Supper as so important parts of the faith once delivered to the saints, that they ought to be earnestly contended for. The remarks of which we now speak will be abused as an occasion for invidious and unjust comparison between different portions of the Christian community. The views expressed in the pages just mentioned, we think, would permit a Christian to give countenance to what he might deem error; and thus would take just so much support from the cause of truth. Is there no such thing as religious truth? Is not religious truth capable of being discovered? Is it not important that it be discovered and maintained, and obtain universal sway? For ourselves, we think every Christian is bound to search for truth in the Bible, impartially and devoutly and perseveringly: and when he discovers truth, he is bound to consecrate to its cause whatever talents his Lord has given him. And if, in the prosecution of his duty, he must oppose certain principles, let him gird himself for the work; but let him do the work with all charity and generosity, yet with all firmness. And if in the prosecution of duty, as enforced by his convictions of scriptural truth, he cannot join hands in every religious solemnity with some Christian brethren, let not those Christian brethren harshly and carelessly accuse him either of suspecting their Christian character, or of cherishing a bigotted attachment to *nonessential circumstantials*. No doubt, there are certain things to which the term *indifferent circumstantials* may be applied; and which ought not to prevent persons of different opinions respecting

them from being united together in a church relation. But surely Baptism and the Lord's Supper are not among indifferent circumstantials. Let the ecclesiastical history of ages long since past by, but still affecting the religious opinions and practice of millions, testify. Who does not know that the perversion of these ordinances and of various external relations has almost invariably been an inlet of most destructive influence? Who does not know, that in those times and in those places which have been most distinguished by sacred regard to primitive simplicity, there has been the happiest and most salutary prevalence of real, saving piety? With these views, we are not disposed to undervalue either the form of church government, or the due administration of Christian ordinances. But we do not recommend a spirit of hostility among Christians; we do not wish them to be alienated from one another, and to deny themselves the enjoyment and the encouragement which result from Christian fellowship. There is wide common ground on which Christians can meet—there is an extensive circle of subjects on which they can communicate with one another. And when on certain subjects, they cannot conscientiously associate, let them on those subjects follow their convictions of duty—duty, as enforced simply by the unerring word of God; and let none indulge a spirit of crimination. We remember to have often heard it said, The best way to destroy error is, to maintain truth.

Our design in these remarks is, to relieve the denomination to which we are attached from the charge of bigotry and of a narrow mind in the abstaining from communion at the Lord's table with those whose practice in the preparatory ordinance we judge to be unscriptural. We wish that this subject might be looked at in its own simplicity; and not in all that terribleness with which it has been invested (we regret to fear) for party purposes. Strange to say, we have heard of men who would grant the correctness of those principles which actuate our denomination respecting church-communion and who would confess that they themselves, if they were Baptists, would do likewise; but who yet, almost in the same breath, would denounce the practice to which we allude as most illiberal. To us it appears, that the principles which regulate communion at the Lord's table among Baptists are essentially the same as those which are acknowledged by the body of orthodox Pedobaptists in the United States; but in the professed application of the principles, the Baptist churches are more exact, because their views of Baptism are more definite. Ought not then all this talking and writing about communion to cease? and ought not the effort to be directed to the core of the difficulty, namely, the proper manner of viewing the ordinance of Baptism?

We know not that Mr Jay, who is himself a Pedobaptist of the Independent, or Congregational connexion, had in view the case of the Baptist and the Pedobaptists. But if he had, and if his remarks are intended as a gentle reproof to the Baptists for not mingling themselves with others in a church relation, or if others thus construe his language, we are happy in referring them to a few expressions on page 109, which we think afford a full vindication for

the Baptists. The principle is there recognised—'Deviation from prescribed orders is sinful; but where there is no law, there is no transgression.' After illustrating this by reference to the Lord's Supper respecting the *frequency* of which there is no law, he proceeds—'It is otherwise with the recurrence of the Sabbath: this is determined both by command and example.' So we say, concerning the ordinance which divides us from so many excellent Christians: this, as to its performance and its subjects, is determined both by command and example. Should we then not follow our conviction of duty, we should violate command and example. Should we mingle with those who conform not to the command and the example, we should be depriving the truth of our influence, and lending our aid to the support of an error which we cannot but regard as fraught with dangerous consequences. 'It would have been criminal in Moses not to have made the snuffers of pure gold—for he had express instructions to do so, and the pattern of every thing was shown him in the mount.' So we believe, respecting the ordinance of Baptism, we have 'express instructions to do so, and the pattern of every thing is shown' us in the New Testament.

We have said enough to vindicate our dissent from some of Mr. Jay's expressions. What we have said ought to save us from the accusation of narrowness. Indeed, it ought to secure to us the credit of consistent and rigid integrity, of adherence to professed principles even in the midst of misrepresentation and ill-report.

We take our leave of Mr Jay, with sentiments of increased respect for him, and with earnest desire that his well-proportioned views of Christian character and duty may have a wide circulation: for we sincerely believe that these Lectures, except the remarks to which we have just been adverting, are happily adapted to advance the Christian "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Present State of Christianity and of the Missionary Establishments for its Propagation in all Parts of the World.—Edited by FREDERICK SHOBERL. 12mo. pp. 260. New-York, 1828.

WE were attracted by the title of this book. The theme presents a rich field for pious investigation, and furnishes innumerable facts for useful statistics. We did not expect, in a duodecimo of less than 300 pages, a very elaborate essay on the present state of Christianity, nor a very minute account of the condition and operations of missionary institutions. But we certainly did expect many things, which this book does not supply; and we feel ourselves called upon to inform our readers of its true character.

Of the purpose of the author we have nothing to say. There is no reason to suppose, that it was otherwise than praiseworthy. But of the book, we are entitled to speak freely.

The work is divided into five parts, and treats of the progress of Christianity in Europe, Asia, Africa, America, and South India. It is, in fact, no more than a brief and meagre sketch of the history of our religion in all parts of the world, with some very imperfect, and, in many instances, grossly inaccurate statements, respecting modern missionary operations, although the author says, that he has "had recourse to the Reports of our principal Societies engaged in the propagation of Christianity, and in the circulation of the Bible, and to other authentic materials." The work, therefore, does not well correspond with its title, for it does not give a view of the "present state of Christianity," in the world, unless very general and loose statements can afford such a view; and in regard to Missionary Establishments, very little satisfactory information can be gathered from the book.

The work might, nevertheless, with all its deficiencies, be useful, if its spirit were sound, and its statements correct. But we are obliged to say, that the author does not appear to possess the views and feelings which a writer on the propagation of Christianity ought to have; and that so many of his statements are palpably erroneous, as to invalidate the authority of his book as a work of reference.

In the first place, we will say a few words, respecting the spirit and views which pervade the book.

It savors strongly of a lax theology. The original author was a Mr Zschokke, a German writer; and he has certainly infused into it a considerable portion of the German mystical *philosophy*, falsely so called. He speaks, repeatedly, of the 'sublime idea of the Unity of God,' 'revealed by Jesus,' and 'through Jesus.'—He inquires (p. 123) in relation to the slow progress of Christianity in modern times, 'Why should God be at this day less with Christ than formerly?' Such a question sounds strangely, at least.

But the author's opinions may be learned more conclusively, perhaps, from other circumstances.

There is not, so far as we have observed, a single reference to the Holy Spirit, as having any agency in the diffusion of Christianity. The success of the Gospel, in the early ages of the church, is not ascribed, by the author, to the power of God, giving efficacy and success to the efforts of his ministers. 'The sublime perspicuity and simplicity of the new religion,' he says, (p. 23) 'the persuasive force with which it addresses itself to all minds, the purity of life and the contempt of death, manifested by its first professors, soon gained it numerous friends.'—He thinks, too, that the Roman soldiers were instrumental in spreading the Gospel. 'The well informed warrior, at home in every part of the world, needed a God independent of the narrow limits of countries, and a faith independent of the priesthood of the nations. What he had an obscure feeling of was rendered clear to him by the simple doctrines of Jesus. What he learned of the doctrine in Asia, Egypt, or Greece, he communicated to others in Gaul and Britain.'

These ferocious legionaries accomplished many wonderful things; but we never before heard of them as missionaries of the cross.

Can a writer, who, in treating of the rapid diffusion of Christianity, omits all notice of the divine influence, and ascribes it to secondary causes, be a suitable historian of missions? Even Gibbon, though he labors to represent the triumphs of the cross as the result of peculiar and propitious circumstances, does not omit to mention the divine agency. Our author, indeed, goes farther, and by unavoidable inference, denies the fact of any divine influence in the diffusion of Christianity. Speaking of the difficulties which oppose modern missions, he says, (p. 123) 'for this reason, *many* have indeed, believed that Christianity was propagated, in the first ages, by supernatural means, and that a divine power supported its first preachers.' This will be thought, we suppose, sufficiently significant.

The spirit of the author appears further in the fact, that he does not speak of the heathen as in a guilty and lost condition, and needing the Gospel as the only instrument of their salvation. He says much of the influence of Christianity to elevate their minds, and purify their morals, and improve their civil and social condition; but he does not insist on the necessity of the Gospel to save their souls. He speaks of Christianity as a '*better religion*,' than the abominable idolatries of the heathen. (page 118.) But we have said enough to show, that such a writer cannot do justice to such a theme.

We will now take notice of a few errors in his statements of facts. And these we shall seek in those parts of his book to which we first referred, on opening it, with the hope of obtaining some valuable information.

Speaking of Rangoon, he says: 'Hither Messrs Judson and Felix Carey, the latter a physician, were sent as the first Protestant Missionaries, in 1807, by the American Baptist Society.' Here are several errors. Mr Carey was not sent by the American Baptist Society, which did not exist till seven years after. He and Mr Chater were the first Protestant Missionaries, and were sent by the English Baptist Missionary Society. Mr Judson did not arrive in Rangoon till 1813.

'They commenced their labors,' says the author, 'by translating the Sacred Scriptures into Burman, and into the languages of Pegu and Siam.' Mr Carey translated a small part of the New Testament into Burman; but neither he, nor Mr Judson, *commenced* his labors by translating. They were employed for several years in acquiring the language. Translations of only a small part of the Bible have yet, we believe, been made by our Missionaries into the languages of Pegu and Siam.

'The Emperor subsequently (in 1813) granted them permission to establish a press at Ava, for printing their Bibles.' No press was ever established at Ava; and the Bible has not yet been translated, except the New Testament. Dr Judson is now engaged in translating the Old Testament.

'In August, 1826,' says the author, 'types had arrived from England at Columbo, in Ceylon, for the purpose of printing the New Testament in the Palee, which is the written language of the Burman Empire.' The Palee, or Pali, is precisely as much the 'writ-

ten language of the Burman Empire,' as the Hebrew or the Greek is the written language of the United States. The sacred books of the Burmans are written in the Pali, which is, therefore, studied and understood by the learned and by the priests; but the common Burman is a distinct language, and is written in a different character. Other errors might be pointed out in the account of Burmah.

The missionary establishment at Serampore is mentioned in a paragraph of ten lines. 'Here,' it is said, 'English Baptist Missionaries have been assiduously laboring since 1799.' From this statement it would be inferred, that no efforts were made in India, by the English Baptists, until 1799; but Dr Thomas went to India in 1783, and Dr Carey in 1793, and labored in Bengal, until the missionary establishment was removed to Serampore, in 1799.

The author says: 'The Americans established in 1812, a Society for Foreign Missions, which has sent out messengers of salvation to the islands of East and South India.' He probably refers to the American Board of Commissioners; but this was formed in 1810.

These citations are sufficient to show, that the author's statements cannot be implicitly relied on; and it is worse than a waste of time to read a book, if its facts cannot be credited without a constant suspicion of inaccuracy. The writer appears, however, to be a sincere friend of missions; and we hope that his book, objectionable as it is, may have some effect to awaken others to a right state of feeling and of action in reference to the great cause of God.

NEW PUBLICATIONS.

A Grammar of the Hebrew Language, by Moses Stuart, Professor of Sacred Literature in the Theological Institution at Andover. Third edition. This edition has been almost entirely written anew by the author, and is compressed into a much less compass than the preceding ones. At the same time, nothing important is omitted, but many deficiencies are supplied.

A Hebrew Chrestomathy, or Selection of Easy Lessons, consisting of short sentences, proverbs, brief narrations, and plain pieces of poetry, all from the Hebrew Scriptures, with notes, references to the Hebrew Grammar, short explanations, &c. adapted to the beginner in the study of the Hebrew, and designed, in a great measure, to supersede the necessity of oral instruction. By the same author.

A Manual Hebrew and English Lexicon, including the Biblical Chaldee,

designed particularly for beginners. By Josiah W. Gibbs, Professor of Sacred Literature in Yale College. This work is an abridgment of the former Lexicon published at Andover, with improvements from the second edition, which the editor is now preparing. It embraces all the *results* given in the larger work; and it is adapted to Prof. Stuart's Hebrew Grammar.

Characteristics of the Ministers' Work; a Sermon preached Oct. 22, 1828, at the Ordination of Mr Calvin Newton, as Pastor of the Baptist Church and Society in Bellingham, Mass. By Henry J. Ripley, Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution.

Memoir of the Rev. Legh Richmond, M. A. By Rev. T. S. Grimshawe.

Memoirs of the Life, Character, and Writings of the Rev. P. Doddridge, D.D. By Job Orton.

MISSIONARY REGISTER.

FOR FEBRUARY, 1829.

INDIAN TRIBES.

THE subject of locating the Tribes of Indians on lands west of the Mississippi has recently attracted much attention. Our readers have, generally, been made acquainted with the plan exhibited by Mr. M'Coy, which has been laid before the Government of the United States. Mr. M'Coy, accompanied by a number of Chiefs, has been exploring the country, and appears, from his communications, to be much encouraged with the prospect. While waiting the arrival of the Southern Indians, he made an excursion west of the State of Missouri. We select the following extracts from a letter addressed to Dr. Bolles, the Corresponding Secretary, descriptive of this journey :

*Madison County, Illinois, 30 miles
N. East of St. Louis, Oct. 12, 1828.*

Rev. and dear Sir,

On leaving the State of Missouri, we went westwardly up the Osage river, chiefly on the north side to its source—then bore southwestwardly across the upper branches of Nesho, until we reached the main river—then turned northwest about twenty-five miles, and intersected the Santa-Fe road, sixty miles from Arkansas river, and about four hundred and sixty miles from St. Louis. We then travelled north-east to the upper village of the Kansas Indians, on Kansas river, 120 miles on a direct line west of the State of Missouri—thence journeyed eastwardly to the mouth of Kansas river, and there took the most direct road to St. Louis, at which place I arrived the 7th inst.—the 50th day from leaving. I was favored with health and fine weather—the whole company were mercifully preserved from accident and harm: And our Indians were well pleased with their tour.

We explored a beautiful country—high, rich, and apparently healthy—too scarce of wood, yet sufficiently supplied to meet the wants of a considera-

ble population. We suffered no inconvenience from want of water, though mill streams, like those in Missouri, fail in the more dry seasons of the year.

We came in contact with Osages, Kansas, Pawnees, and Shawnees, by all of whom we were treated with great friendship. The Chickasaws and Choctaws have sent word that they will come this fall. We have fitted out our Putawatomes and Ottawas, and sent them home. The objects of the expedition, in relation to them, are accomplished, and they are carrying home to their people feelings and views which promise a favorable result.

I expect to return to-morrow to St. Louis, to await the arrival of the Southern Indians, and should they come, to make another tour in the west. Should they not come this fall, the expedition will be completed, I trust, early the next season.

With great respect, Sir, your faithful
servant,
ISAAC M'COY.

CAREY STATION.

The last communication received by the Secretary, dated Dec. 16, 1828, presents some encouraging prospects of a religious nature at this station, among which, it is stated, that one candidate for baptism is anxiously waiting an opportunity to follow Christ in that ordinance, and that another, one of the hired persons, is awakened to deep solicitude on the great concerns of the soul. But the subject of removal, which is under consideration by the Indians, must necessarily engross much of their attention, and for a time embarrass missionary operations.

CHICKASAWS.

MR HOLMES, Oct. 13, 1828, writes from Tokshish, 'Four colored persons, who gave satisfactory evidence of a change of heart, were admitted to the privileges of the church. The Spirit

of God has appeared to be in a very special manner present, arresting the attention of sinners, and exciting Christians to pray with unusual fervency. The Nation has recently formed some wholesome laws, and, to our astonishment, they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes. One hundred men (twenty-five out of each district) are to carry the laws into execution.' [*Miss. Herald.*]

AMERICAN BOARD OF FOREIGN MISSIONS.

[From the *Missionary Herald* for January, we select the following particulars:]

The receipts of the Board during the year, ending the 1st of September, were \$102009,64; the expenditure for the same period, \$107676,25, besides \$2616,49 paid for expenses of the printing establishment at Malta, from the fund specially devoted to that object by the donors.

An efficient means of raising funds is by organizing the friends of missions into associations, and by combining these associations in Auxiliary Societies; and such progress has been made in this effort, that the Board has organized 1,471 Associations, which constitute 69 Auxiliary Societies, scattered through sixteen States of the Union, and from these Auxiliaries \$48879,87 were paid into the treasury. Of the *Missionary Herald*, 15,000 copies were printed the last year. At the Station in Bombay, the edition of the New Testament, translated by the Missionaries, and printed at the Mission press, in 1826, was soon exhausted, and a second edition commenced. More than 60,000 copies of school books, tracts, &c. were published in the Marhatta language in one year, for the use of the Mission, and 8,000 for the Society for promoting Christian Knowledge. At this Station there are 24 Schools, containing 1,499 boys, and 86 girls, for the encouragement of which, gentlemen in Bombay subscribed 900 dollars.

CEYLON.

The whole number of church members gathered from among the heathen at this Station is 120. Just one hundred were alive and in good standing, 24th of Jan. last. The young members of the church are stated to have preserved as fair a religious character, and

exhibited as lively proofs of piety, as would have been expected from the same number of youthful converts in the United States. The number of regular attendants in the congregations is increasing. Here are 93 free schools, where 4,518 children are instructed: a school preparatory to the Mission Seminary, containing 102 scholars; and the Mission Seminary, to qualify promising native youths to become preachers, &c. containing 67 students. A press is here in successful operation.

ISLAND OF MALTA.

An extensive printing establishment is in operation at Malta, which is found to be favorably situated to exert an influence around the Mediterranean. The whole number of copies of the different books published at Malta, exceeds 128,000. The Four Gospels and several other works of considerable length have been translated and prepared for the press by the Missionaries in Turkish Armenian.

BEYROOT.

This Station, as noticed in our last Magazine, is suspended, till the state of the country shall become sufficiently settled to authorize its being resumed.

GREEK YOUTHS.

Eleven Greek young men are now acquiring an education in the United States, under the care of the American Board.

SANDWICH ISLANDS.

The number of converts connected with the mission churches, is eighty-six, including many distinguished chiefs. Some of the congregations which assemble for worship consist of two or three thousand; and at many places, when no missionary is present, public worship is conducted by the natives. The number of pupils in all the schools was estimated at 26,000 in June last. Numerous editions of School Books have been printed, and an edition of 10,000 copies of the Gospel of Luke is in press. One great impediment to the progress of the Gospel at these islands, which cannot fail deeply to be deplored, arises from the opposition of foreign seamen and residents.

AMERICAN INDIAN STATIONS.

The American Board have Mission Stations among the Cherokees, Chickasaws, and various other tribes. There are one hundred and fifty-nine persons

connected with the churches among the Cherokees, and at most of the Stations, there has been, the last year, an unusual attention to religion. Among the other tribes, where Missions are established, churches are gathered, schools are commenced, and there are various indications of improvement in civilization and morals.

The extensive Missionary Establishments of the Board comprise 46 Stations, 43 ordained Missionaries, 523 native members in the churches, about 33,000 scholars in the various schools, and 7 printing presses.

On the 30th of March, the twenty persons, who last sailed to join the Missionaries at the Sandwich Islands, arrived at Oahu, in the Parthian. They were welcomed by their Missionary friends, and by the natives. The Missionaries, in their general letter, remark, 'Never, perhaps, since the divine commission of our Saviour was given to his followers, have Missionaries reached the scene of their labors more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope to all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcome their arrival, and not one appears to oppose their settlement.'

Dr Judd writes from the Sandwich Isles, June, 1828, in a letter addressed to the Sabbath School, Utica, that he had recently attended a Sabbath School, consisting of about 1000 scholars. It was held in the church immediately after service, and exhibited the utmost order and seriousness. It is stated that the scholars get their lessons perfectly, comprising such portions of the Bible as have been printed, and take such delight in them, as is seldom witnessed in schools in America.

ENGLISH BAPTIST MISSION.

Rev. Joseph Bourn, an esteemed English Baptist Missionary at Belize, recently visited the United States, and became personally known to many of our readers. From a letter addressed to Dr Bolles, we are gratified to learn that he has again arrived at his station, and resumed his missionary labors. From his letter we present the following extract:—

Belize, Sept. 22, 1828.

The Mission premises, with the chapel, are almost entirely completed.

The Lord has been graciously pleased to cheer us with the addition of three, who promise to be valuable members. We have also been gratified in witnessing a gradual improvement in the religious feeling of the members generally, and we are not without hopes that others will unite with us before long. Our congregation has increased, and our Sabbath School improved. We have three public services on the Sabbath, besides the school. I have four engagements during the week, two in the chapel, and the other in different sections of the settlement. After all, we have need of patience that we may inherit the promises. I hope I feel thankful that I enjoy health and strength. O that above all we may have health of soul, and see great prosperity on this part of Zion. Nothing but a mighty outpouring of God's Spirit can ever be expected to accomplish this desirable object. For this we look, and for this we would fervently pray. Help us by your prayers.

Yours, truly, JOSEPH BOURN.

REVIVALS OF RELIGION.

Bow, Dec. 10, 1828.

Messrs Editors,

THE following is at your disposal, and if you think it worthy of a place in the American Baptist Magazine, you may give it publication.

HISTORY OF THE BAPTIST CHURCH OF CHRIST, IN BOW, N. H.

In August, 1815, Rev. Henry Veazey first visited Bow, and found the state of things somewhat peculiar. That there should be a Congregational and a Baptist church in the same town, was indeed nothing uncommon. Nor was it altogether singular that both were too small and feeble to support constant preaching. The peculiarity of the case consisted in this: Many of the people could not place confidence in the preacher or the preaching. Hence, when Mr Veasey first visited the place, he saw, perhaps, but little to encourage him. It was not, however, long before he became better known, and, in the same proportion gained their confidence. As numbers wished to enjoy the benefit of his labors, the following method was adopted. A society was formed, in which there was but one professor of religion; and as the church did not seem willing to go forward in

this undertaking, this society, after raising money, requested Mr Veazey to continue his visits. The consequences were, an outpouring of the Spirit, and a blessed revival of religion, in which about sixty were converted to the Lord; and in the end, the constitution of a new church from among the converts, of which our worthy brother became pastor. This church was constituted July 3, 1816, containing twenty-three members. The church continued to prosper under the labors of their much esteemed pastor, until his death. As Mr Veazey was a prudent, judicious pastor, and as this church had been gathered and prospered under his labors, it may well be supposed that his death was severely felt. This mournful event took place April 4, 1825. During Mr Veazey's labors with this church, after its constitution, there were received into it from the old church in this town, nine—by baptism, twenty-two—by letter, six. Three were excluded—one died—leaving the whole number at his death, fifty-five.

In June, 1826, the writer passed through the town, and was invited by the Committee of the Baptist Society to visit and preach in this place as a candidate for settlement. On the first Lord's-day in July, he accordingly preached; and continued his labors until the middle of August, when he was invited to remove his family, and preach stately. His family arrived in town on the 19th of August, 1826.

On the next Lord's-day, it appeared that the Lord was in the place by his Spirit; the brethren were revived. In church-meeting, Sept. 2, he was invited to take the pastoral care of the Baptist church, which he accepted.

October 7, five were received by the church; one for baptism, four as members, having been united to a Baptist Church in this town which had lost its visibility. From this time the church seemed to arise, and commenced conference meetings. Lectures were frequent, and a gradual work of grace was carried on. During the year following, eleven were added by baptism; one from the old church; three by letter, and two excluded; making the whole number of the church 70.

The revival continued, and the following year was distinguished by more signal displays of divine mercy. Upon the church was poured the spirit of grace and supplication. The brethren seemed to wrestle with God for the

salvation of souls, and prevailed. Conference meetings were well attended. The preached word was listened to with deep solicitude, and the inquiry frequently heard, "What shall I do to be saved."

Among our conference meetings we shall always remember the one held on the first Monday of the year, 1823. The brethren being assembled together with one accord in one place for prayer and conference, the Holy Spirit seemed to descend upon us in an unusual manner; and we sat together in a heavenly place in Christ Jesus. We held stated conference meetings on Lord's-day noon, which were greatly blessed for the quickening of old professors and the instruction of young converts. At one time in March, nine, including three men with their wives, were baptized. From this time there has been a gradual accession to the church. At our communion season on the first Sabbath in May, 19, most of whom had been baptized before, and some on that day, were received by the right hand of fellowship. This was a day which will long be remembered by us. Since the baptism in March, the number baptized at one time has not been large; but some have been added almost every month. Since October, 1827, two of the old church have been received, 36 have been added by baptism; one by letter; one has died. During this period about the same number have been baptized by the Methodists. Our present number is 107. Since the commencement of this revival, there have been 59 added to the Baptist Church.

We would also gratefully acknowledge the Divine goodness in preserving us in harmony and brotherly love ever since the constitution of the church. "The Lord has done great things for us, whereof we are glad."

Affectionately yours,

SIMEON CHAMBERLAIN, JR.

We have been kindly furnished with the following Extract of a Letter from Capt. Warren Andrews, to Rev. G. F. Davis, South Reading.

Preston, Ct. Nov. 28, 1828.

"The Lord is in this place, graciously pouring out his Spirit. The blessed work began in June, and some have been baptized on every communion day since. Twenty-four have been added to our church. Blessed be the Lord.

he my visited his family. M. has been brought to bow to the mild sceptre of the Prince of peace, and with many others has followed her Lord. Several others have obtained hope, and many are seeking the Lord sorrowing. Rev. L. Goddard is still with us, and our meetings are full.'

A postscript, added by his daughter, contains the following notice of one of the other converts: 'H. is *only five years old*. One day her mother observed that she went away by herself and prayed, and inquired of her, what she prayed for—she replied, "I read in my Sabbath School book that children have wicked hearts, and I pray that God would give me a good heart. I am a great sinner," &c. She now gives good evidence of being a Christian. Surely out of the mouths of babes and sucklings, God has perfected praise.'

This may be considered as another evidence of the utility of Sabbath School instruction.

The following is an extract from a letter, dated North Stonington, Jan. 6, 1829, received by Rev. G. F. Davis, South Reading, from his friend, Samuel Chapman, Esq.

'In November last, a revival of religion commenced in this village, and has continued until now. About twenty persons have given evidence of a recent change of heart, most of whom are children and youth from seven to sixteen years old. I mean within the limits of this small village. Many more in this town, in almost every direction from the village, have been made to rejoice in God their Redeemer. About five weeks ago a number of Baptists in this place deeming it expedient to form a Baptist church in the village, met at my house, and chose a moderator and clerk, drafted and adopted articles of faith and church covenant, and then called a council of ministers and brethren, who convened at the school house on Christmas day, and gave us fellowship as a church. Amongst the many who attended, were Messrs B. M. Hill of New Haven, Levi Kneeland, of Canterbury, and William Bentley. The latter delivered an appropriate sermon on the occasion; and on the following Lord's-day, seven
FEB. 1829.

young persons were added to the church by baptism. After which, the sacrament was administered to the church for the first time. A happy season indeed, the Lord being present with us; and what rendered it unusually so to me, was, both of our sons were among the number of communicants. It is expected that a number more will unite with the church this week on Thursday.'

PLEASING INTELLIGENCE FROM THE WEST.

With great pleasure we present our readers with the following selections from a highly interesting communication from Rev. John M. Peck, to Rev. Dr Sharp, Secretary of the Baptist Missionary Society of Massachusetts, Boston.

Rock Spring, Ill. Dec. 6, 1828.

Rev. Sir,

Through you, as the corresponding medium, it devolves on me to exhibit to the Trustees of the Missionary Society, the following facts respecting the labors of the Missionaries employed under the direction of the Committee in Missouri. It has already been made known, that the Rev. Lewis Williams, in conjunction with the arrangements of the Missouri Association, was appointed for one year, to labor in the bounds of the Association. Extracts from his letters have been forwarded which exhibit his labors up to the first of June.

The following extract from his communication will show what has been further done.

'St. Johns, Franklin Co. Missouri,
August 11, 1828.

Dear and beloved Brother,

'The cause of Immanuel is rapidly advancing in these regions, and my heart is filled with gratitude to God, for I am more than compensated for all my losses, troubles, and difficulties. In all my circuit, the Lord, the Holy Spirit, has descended like rain upon the mown grass; and the language of the jailor, "What shall I do to be saved?" has been the language of poor sinners for some time; whilst others gave glory to God for the salvation of their souls. It has not been in my power to visit the Gasconade churches for some time, although the good work

is going on there, and continual applications are sent to me to visit, and baptize those who have found the Saviour—but without you can send some one to help me in the work here, I cannot go. Also, the little church on Sandy, and the one lately constituted up the Merrimack, are enjoying refreshing seasons. Nor must I except Point Labaddie, where the church became extinct last year, but is now reviving. The most powerful work is in the bounds of St. Johns' church, and the settlement where I live. The congregations are so large that we have no use for houses to meet in. Our meetings are held in the woods. Yesterday I baptized eight, on a profession of their faith. One of them was my daughter, and another was her husband. I can truly say, I never saw the power of God more clearly manifested at any place. Persecutors and opposers wept, and could with difficulty get off the ground. During a recent meeting, two other daughters, and my oldest son, professed to have found mercy. O can I ever be sufficiently thankful to God for his goodness, that he has answered my prayers on behalf of my dear family. I am well convinced that much depends on impressions made on the mind while young.'

At the date of the above letter, the influences of the Spirit had begun to descend upon a tract of country, thinly populated, but equal in extent to the State of Connecticut. In this tract there were seven small Baptist churches, to all of which, this zealous and laborious brother had to direct his attention, there being then no other Baptist preacher to aid him, and it being utterly impossible for him even to visit the settlements, and baptize all the converts. Knowing this, I had dispatched Elder Holmes, upon the commencement of the summer vacation of the Seminary, August 1st, to spend that time in this very important field.

The same week that I received from our missionary the foregoing communication, the mail brought me the following, dated St. Johns, Franklin Co. August 12, 1828.

'Dear brother Peck,—I cannot express my feelings, while I write you another letter, for the great mercy that God is bestowing upon us. Often in days past when I thought upon the destitute condition of the churches and settlements in these regions, I have

felt greatly distressed, and have often prayed fervently to the Lord, that he would make my way prosperous, that I might be enabled to visit them, and that he would raise up faithful laborers in these parts. And now I have great reason to magnify and adore the name of my heavenly Father for the encouraging prospects. He has answered my prayers, and chosen the foolish things of the world to confound the wise. There are two of the new members of our church, that I believe will make useful laborers in the vineyard of our God; and one of the old members, who for some years has been impressed to exercise a public gift, and refused to improve it, has at last given his consent to come forward in the work.'

Since the date of the above letter, the work has increased in that quarter, and at least, four persons have begun to speak in public. One is a remarkably promising lad of fifteen years of age, who has been noted for his proficiency in the common school. He is greatly desirous to get an education at Rock Spring. Another young convert of promising gifts, from the same church, expects to enter the Seminary in the spring. Thus the revival will provide in part, I trust, for this very destitute region. At the Session of the Missouri Baptist Association, a number of these converts attended. The meeting was held at Feefe's Creek, St. Louis County, in the oldest church in Missouri, and where coldness and darkness had long held sway. The solemn and pungent addresses of the preachers present, and the exhortation, singing, and prayers of these young converts, under the blessed influences of the Spirit, produced the most surprising effects. Old professors, who had long lain like Ezekiel's valley of dry bones—'very dry,' begun to awake out of sleep, and to arise from the dead, and to partake of the life giving influence. After the preaching on Sunday, about twelve or fifteen presented themselves, pricked in the heart, and crying, What must we do? It was a solemn, powerful, melting time. Some of these were professors who for years had been stupid, lifeless, and neglectful of duty. Some were backsliders, who years before had been thrust from the church. Others were of the wicked one, and some who had gone to great lengths in sin. The next day after preaching and exhortation, about thirty presented themselves, or rather pressed through the crowd,

who stood around weeping. Nor was this merely the movements of the passions. Myself and others went amongst the convicted persons, talked specially with them, and found them deeply impressed with a consciousness of sin and guilt. As near as I could judge, about forty persons were pricked in the heart. The following Sabbath, I again visited the settlement, and found the work had increased. Not less than fifty persons at this time, presented themselves to be prayed for; some souls had been set at liberty. It may now be said that all the churches in the Missouri Association, are under a reviewing influence—for this work is spreading through the three other churches—St. Louis, Bonhomme, and a new church called Good Hope.

At Rock Spring there is considerable religious excitement, especially amongst the students.

As a travelling missionary, I have been employed, since July 1st, sixty-seven days at those points where it appeared that most could be done for the general cause; and so far as I can judge from the prospects of a reviving influence, with better success than at any former period of the same amount of time.

I remain, as ever, yours in the best of bonds,
J. M. PECK.

AMERICAN COLONIZATION SOCIETY.

From statements in the African Repository for November, a periodical published at the city of Washington, we learn that the owners of more than two hundred slaves have declared their readiness to liberate them, as soon as means can be provided for their removal to Liberia. The Society have not funds for their transportation, and their bondage must therefore be protracted. It may not be known to all our readers, that numerous difficulties obstruct the manumission of slaves, when kind and benevolent masters may be desirous of granting their freedom; but these difficulties are removed by conveying the slaves to Africa. The Repository makes an appeal to the benevolence of the Northern States, to furnish means for their transportation. A slaveholder is estimated to relinquish two hundred dollars by each one whose freedom is given, while the contributions required to convey him to Africa, is only from twenty-five to thirty dollars.

THE GEORGIA ASSOCIATION

Held its last session at Shilow, Green Co. from Oct. 11th, to 13th, 1828. The introductory discourse was delivered by E. Calloway. A season was occupied in rendering thanksgiving to God for his grace and Spirit poured out on many of the churches, and offering prayers that he would revive those that have not been so signally blest. As the Lord has graciously visited the churches, and called into them many young men, it was resolved to urge upon the churches the importance of fostering promising gifts, and of encouraging their exercise in those who possess them. The Association comprises forty-two churches, and there were added to them by baptism the last year 1761. The encouragement presented for efforts in the cause of Missions, of Education, Bible and Tract Societies, and itinerant labors, is gratefully noticed in the Corresponding Letter, as the Lord has poured out his rich blessing on the churches, while they have been endeavoring to advance these interesting objects.

MASSACHUSETTS BAPTIST STATE CONVENTION.

We have received the Report of the Fourth Anniversary of this Convention held at Worcester, Oct. 29th, and 30th, 1828. It is a valuable document, and comprises much interesting information. The table of Associations exhibits the whole number of Baptist churches in Massachusetts, consisting of 165, which comprise 15,284 communicants. Eight new places of worship have been erected the past year. There are 134 ordained ministers, and 18 licenciates. Forty-nine of the churches are destitute of pastors; but many of them are small, and unable to support a stated ministry. It was, however, solemnly, and unanimously *Resolved*, That the time has arrived, when it has become the duty of this Convention to supply all the destitute Baptist churches, and to afford necessary aid to all such as are feeble, throughout the Commonwealth. During the past year, the Convention has employed several missionaries, and furnished pecuniary assistance to a number of small churches.

The Report on the state of religion, presents various encouraging statements in relation to the establishment of Sabbath schools, and Bible classes,

the enjoyment of revivals, and the efforts made for missions and education, and closes with the following pleasing testimony: 'We rejoice that every where we have found harmony and union. From no part of the Associations composing this Convention, do we hear a discordant note. We pray that this spirit may reign forever. It is matter of great joy, that the churches are better regulated, the ministers better supported, new meeting-houses, and better, are every year going up, more is doing for Sabbath schools, missions, &c. revivals are multiplied, and God is more honored—and what friends of our Lord will not rejoice?'

The Report on education gratefully notices the favorable prospects of the Baptist Seminaries already established, but urges an increase of academies; and states that an institution of this character is in contemplation in the centre of the State, to be located in the vicinity of Worcester.

The Address of the Convention to the churches, presents a lucid view of the benevolent objects of the Convention, particularly that of providing for every church the stated ministry of the word; exhibits many encouragements for effort, and urges activity and perseverance by the most tender, elevating, and convincing arguments.

[For the American Baptist Magazine.]

PRAYER FOR INSTITUTIONS OF
LEARNING.

The duty of prayer for the *teachers* and *students* in all our seminaries of learning, is too obvious to require an argument. Every Christian needs only to be acquainted with the moral state of the world, and meditate on it a brief season, to discover and feel the most powerful motives to 'pray for all men.' By suggesting the duty of praying for seminaries of learning, that He, with whom is the residue of the Spirit, may be pleased to grant his gracious influences on *literary* men, we would not be thought indifferent to any class of the community; but only desirous of engaging the hearts of Christians in fervent supplication, in behalf of that class of men to whom the world is to look for a large majority of its religious teachers.

At a late meeting of the Ministers of the Baptist denomination in Boston, it was agreed to invite their churches to unite in this solemn and important service, on the *last Thursday*, being

the 26th day of February next. This prayer-meeting will be held in the Third Baptist Meeting-house, to commence at 7 o'clock in the evening.

At a late meeting of the *Trustees of the Massachusetts Baptist Education Society*, it was resolved, that it be recommended to the *Beneficiaries of this Society*, that they devote the *last Thursday in February next to prayer for the revival of the work of God in seminaries of learning, Academies, Colleges and Theological Institutions.*

If all our pious young men, who are pursuing study, with reference to the work of the gospel ministry, should be disposed to set apart that day to the purpose which has been named, and if all the churches of the Baptist Denomination throughout this country should meet in their several places of worship on the evening of that day for the same purpose, we may hope that so interesting a concert will be crowned with answers of peace and salvation. We would not defer this duty of prayer until that day, neither relinquish it afterwards, nor limit our petitions to a single object; but we are of opinion, that the proposed concert is greatly desirable, and that it will contribute to increase the flame of devotional piety on *other days*, and other subjects—while one injunction of the Lord Jesus will be more fully observed; viz. "*Pray ye the Lord of the harvest that he will send forth laborers into his harvest.*"

Boston, Jan. 7, 1829.

G.

ORDINATION.

On the 21st of December, SAMUEL BURCH was ordained to the ministry in the Baptist Church at Great Crossings, Scott Co. Ky. He is a Choctaw Indian, and for the last two years he has been a student of the Indian Academy, at Blue Spring. More than twenty of the Indian scholars have recently been baptized. Before they return to their nation, they are to be constituted into a church, when it is presumed, they will invite him to the pastoral office.

On Saturday the 20th, a presbytery, consisting of five lay members, and six ministers, viz. Messrs. John Taylor, Joseph Taylor, Henderson, Johnston, Dillard, and Noel, was raised by order of the church, to inquire into his qualifications. It was organized by calling Elder S. M. Noel to the chair; and the candidate was informed by the interpreter that the council were ready to enter upon his examination. He

rose, and in a dignified and solemn manner, addressed them at considerable length, in his native tongue—(occasionally giving place to the interpreter.) The examination into his views of the Christian religion then proceeded; and it was deeply interesting. It concluded to entire satisfaction. And here a very melting scene ensued, when the council rose, and gave the token of fellowship, the room resounding with the hymn,

'Am I a soldier of the cross,
A follower of the Lamb?'

We leave our readers to imagine the state of feeling.

On Lord's day, at 10 o'clock, the ordination sermon was delivered to a crowded assembly, by the Rev. Mr Dillard, from Acts viii. 5, *Then Philip*

went down into the city of Samaria, and preached Christ unto them. The candidate and his brethren were then addressed by the Moderator; and the ordination prayer was offered, with the laying on of the hands of the presbytery. After which, the hand of fellowship was given by all who could approach him. In the assembly, and peculiarly impressed by these services, was seen a worthy sister—the widow of the late gallant Colonel —, slain by the Indians at Tippecanoe. And the sight could not fail to awaken some most affecting reflections on the power of the gospel.

The same day, another young Choc-taw, about twenty years of age, was put on trial, as a candidate for the ministry. [Bap. Rec.

INTERESTING INTELLIGENCE FROM THE BURMAN MISSION.

We stop the press, and omit several articles in type for the present Number, to give place to some of the communications just received by the Corresponding Secretary from the Missionaries in the Burman Empire. They announce the decease of Dr Price, at Ava, of a pulmonary disorder, which former letters had given us reason to anticipate. Dr Price had been greatly encouraged with the prospects at the capital of the Empire; but He who fixes the period of life, has terminated his labors, and he ceases from further efforts on earth. The reflection that Jehovah is too wise to err is happily adapted to produce reconciliation to his dispensations, even when enveloped in darkness. The encouraging prospects at the present seat of the mission, and the conversion of a number of the natives, announced in the following articles, will be highly gratifying to the friends of truth. Further communications will be published next month.

DR JUDSON'S JOURNAL.

Addressed to the Corresponding Secretary.

Jan. 25, 1828. For several days past the attendance at the Koung-zay-kyoon zayat has varied from ten to twenty through the day. Mounng Myat-kyau, brother of the chief of the district, has been gradually advancing in religious knowledge and decision of character, until I begin to indulge a hope, that he is a subject of divine grace. Mah Men, an old acquaintance of Mah Mee of Rangoon, came to the zayat a few days ago, and listened with such eagerness and approbation, as inclined me to think, that she had obtained some love to the truth, before she removed to this place. Her husband is a decided opposer. The opposition throughout the district, and the whole place is becoming more open. At the same time, the number of listeners and inquirers is multiply-

ing, and the excitement in favor of religion is evidently increasing. Mounng San-loon, the most hopeful inquirer, has gone to Rangoon, and will be absent several days.

March 20. Since the last date, all the inquirers mentioned then, and on the 17th preceding, have been advancing slowly. Some or other of them attend the zayat every day. Mounng Shway-pan and Ko-manpoke must also be added to the list. The latter, an elderly man of some respectability, appears to be really attached to the truth, but is yet very timid in his professions. Mah Men is treated harshly by her husband, and seldom dares to come near us. Mounng San-loon, on his return from Rangoon, was accompanied by his father-in-law, Oo Pai by name, a very active intelligent old man, who drank in the truth with singular avidity. On his return to Rangoon he took an affectionate leave of me, promising to remove his family hither, if at all practicable. We hear that our old friend Mounng Thwa-a, is now in Rangoon; and that there are several of the old inquirers who listen to his instructions.

But my particular object in taking up my pen this morning, was to mention the case of Mounng Shway-pwen, a bright young man of twenty, who professes to have received the truth, about fourteen days ago. On first hearing the Gospel at the zayat, it sunk into his heart; but as he lived at some distance, we saw him occasionally only. A few days ago, he re-

moved hither, and took up his abode with Moug Ing, that he might devote himself entirely to the attainment of the one thing needful. His experience has been uncommonly clear, and rapid; and having outstripped all the older inquirers, he this morning, followed his Lord into the watery grave.

23. Lord's-day. After the forenoon worship, Moug Myat-kyau, Moug San-loon and Moug En, requested baptism; and after the Lord's Supper in the evening, they were examined before the church and approved.

29. Brother and sister Boardman left us for Tavoy,* with the cordial approbation of all the members of the mission, accompanied by Moug Shway-pwen, Moug Thah-pyoo, (the Karen) who also has lately been approved by the church, but not been baptized.

30. Lord's-day. The three persons mentioned last Lord's-day were baptized. Three others, Moug Yay, Moug Shway-pan and Ko Man-poke, attended all the exercises of the day; and they gave considerable evidence of being really converted. Mah Moo also, a poor woman, who has occasionally attended the instructions of Mrs Wade, must be mentioned as a very hopeful character. Mah Men is, I hope, a decided Christian; but is seldom able to attend, on account of her husband. Moug Tau, who has been sometimes mentioned among the inquirers, has become rather deistical of late; but we do not despair of him. May the Lord pour out his Holy Spirit upon our hearts, and upon the inhabitants of Maulaming.

April 20. Received a letter from Moug Thah-a of Rangoon, stating the names of thirteen men and three women, who are disciples of Jesus, but secretly, for fear of the Jews. In the number, I recognize my old friend, "the teacher Oo Oung-det of the village of Kambet," and two or three others whom I formerly knew; but most of them are new cases.

May 31. The last two months I have spent at the zayat, with scarcely the exception of a single day; and I seldom have been without the company of some of the Christians or the hopeful inquirers. In the latter class, we count eight or ten adding to those mentioned above, Moug San-loon the second, a young man of ordinary abilities, but warmly attached to the cause, and Moug Bo, noticed

once in the Annals of the Rangoon Mission, a man of the first distinction in point of talents, erudition, general information and extensive influence. His progress has been so slow, that I have not mentioned him before; but he has attended me ever since the zayat was opened, his house being on the opposite side of the street. He was an intimate friend of Moug Shway-gnong, and has apparently been going through a process similar to what my dear brother, now, I trust, in heaven, experienced. He has relinquished Boodhism, and got through with Deism and Unitarianism, and now appears to be near the truth. Many a time, when contemplating his hard, unbending features, and listening to his tones of dogmatism and pride, I have said in my heart, Canst thou ever kneel, an humble suppliant at the foot of the cross? But he has lately manifested some disposition to yield, and assures me that he does pray in secret.

To conclude this paper, I hope that the light is gradually spreading around us, more extensively perhaps, from brother Wade's zayat than from mine, that being in a situation to catch visitors from all parts of the country, while mine is chiefly confined to the immediate vicinity. And I hope also, that the Spirit of God is operating, in some cases, on the minds of our hearers. All those who have been baptized in this place, as well as those who came with us, give us great and increasing satisfaction. It is, I think, rather characteristic of Burman converts, that they are slow in making up their minds to embrace a new religion; but the point once settled, is settled forever.

A. JUDSON.

Extract from a Letter of Rev. G. D. Boardman, to the Cor. Sec. dated Maulaming, March 20, 1828.

Rev. and dear Sir,

'The Lord has been pleased again to visit our missionary circle, and to remove one of our number by death. Intelligence has just reached us from Ava, that Dr Price died there of consumption on the 14th ult. Particulars have not yet been received. Thus our number is again reduced, and we are called to bow in submission to the divine dispensation. May we be led to make a wise practical improvement of this event.

* Other communications state, that a new station is to be established at Tavoy.—Ed.

‘ Dr Price’s death teaches us to be diligent in business, fervent in spirit, serving the Lord. But how singular and inscrutable is that Providence which preserved the families of both our missionary brethren at Ava, during all their severe sufferings in their late captivity, and has since, in the space of about two years from their release, removed Mrs Judson and Maria, and Dr and Mrs Price! How different are God’s ways from man’s! Yet doubtless they are the wisest and best.

‘ Dr Price was sanguine in his hopes of success at Ava,—how justly, I am not qualified to judge; but it cannot be doubted he is removed from a scene of great temptation and danger, and I trust he rests in the presence of Him whom he appeared sincerely to love while here below.’

◆

Extract of a Letter from Mrs Wade to Mrs Jones of Calcutta, forwarded by the latter to Mrs B. of Salem, dated Maulaming, June 28, 1828.

‘ Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear scholars, who had, after a very painful illness, just passed into an eternal state. But her placid, smiling countenance, reprov’d my sadness and chided my tears, and I seem’d to realize that angels were indeed hovering round her little bed. “ She sleeps in Jesus and is blest. How sweet her slumbers are.” Yes, my dear sister, we may well apply these beautiful lines to her, for she *truly* sleeps in Jesus. I should exceedingly like to give you a particular account of all the kind providential care of God

over her,* but I have only time to say, we found her a poor little slave about seven years old, in the hands of a cruel wretch, who had by a series of cruelties,† I should have said, unheard of barbarities, reduced her to the last extremity. My heart *bleeds even now*, to think what she suffered when we first saw her. But she recovered, and though a delicate child, enjoyed pretty good health for some months, till she was taken down with her last illness, which terminated in about six weeks. But about a month, before her departure, she gave very pleasing evidence of a work of grace upon her heart, and died enjoying, in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible she was dying, and without expressing the least doubt or fear, would say, “ I am dying, but I am *not afraid* to die, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else.” But it is only those who heard her from day to day lisp her little prayers and praise to God, who caught with a joy unfelt before the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene, the death bed of little Mee-Shawy-ee, presented.’

* We are happy to inform our readers that a full account of this most interesting child, from the hand of Dr Judson, has been received by the Secretary of the Board, and will soon be published.

† See Mrs Wade’s Journal in Magazine for December, 1828.

CALL FOR AGENTS.

The Baptist Board of Foreign Missions are anxious to extend their operations, so as to meet the reasonable demands made on them, for their proportion of service in the moral renovation of mankind. They represent a vast number of the ransomed subjects of Christ, who cannot *innocently* withhold their contribution of influence and effort from the cause of Him, who is going forth upon the breadth of the earth to make his conquest, and to whose interests they have united their own. Yet they perceive with no ordinary sense of pain and responsibility, that tens of thousands of these are reposing at noontide, and when the Master calls them to do instantly and with their might what he has appointed, and rendered them well able to perform, either shrink from the service, or ingloriously look on, while others enter and reap the harvest. Unwilling thus to remain, they are desirous to employ discreet, devoted, and intelligent Agents, to visit the churches in every section of the country, and bring the subjects in all its vast importance before them. They are persuaded that such an appeal, made under the influence of the love of Christ, will not be in vain. Any who are disposed to undertake the agency, are requested to make known their disposition to the subscriber, at Salem, Massachusetts, without delay. None need apply who cannot offer the most satisfactory testimonials.

Salem, Jan. 1829.

LUCIUS BOLLES, *Cor. Sec’y.*

Account of Moneys received by the Treasurer of the Newton Theological Institution, from Sept. 9, to Dec. 15, 1828.

Sale of Wool, presented by Hon.		Thos. S. Smiley, Philadelphia,	15,00
A. Forbes, Windsor, Vt.	158,10	W. H. Richards, do.	10,00
Cash of Jona. Bacheller, Lynn,	300,00	P. Lowd, do.	10,00
Charles Forbes, Boston,	100,00	John L. Dagg, do.	25,00
Ichabod Macomber, do.	200,00	John Lowd, do.	10,00
Gideon Vinal, do.	40,00	John M. Eldridge, do.	10,00
Benj. Ticknor, do.	25,00	Wm. Duncan, do.	5,00
Henry Smith, Newton,	5,00	David Clark, do.	5,00
Seth Mann, Randolph,	15,00	David Jones, do.	5,00
Thos. W. Tollman, do.	5,00	Hon. Herman Lincoln, Boston,	100,00
Daniel Alden, do.	3,00	Daniel Cummings, do.	50,00
Zeba Spear, do.	5,00	James Loring, do.	25,00
Jona. Spear, do.	2,00	Wm. Nichols, do.	5,00
Jona. Wales, 2d, do.	5,00	J. S. King, do.	10,00
Molly Fisher, Dedham,	10,00		
Babara Griffith, Great Valley,	1,25		
Joanna Jones, do. do.	1,00		

LEVI FARWELL, *Treas.*

Cambridge, Dec. 15, 1828.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Nov. 24, 1828, to Jan. 21, 1829.

By cash collected at the monthly concert for prayer in Oct. at Agawam or West Springfield,	- - - - -	2,46
As above, from Mr Jesse Todd,	- - - - -	,60
	per Mr J. T. Jones,	3,00
From William Inglesby, Esq. Charleston, S. C. for Burman mission,		25,00
From the Male Primary Soc. in Franklin, Vt. for Bur. mission, by Mr Benj. Spalding, per Mr E. Lincoln,	- - - - -	4,00
From the Fem. Judson Association of Bradford Academy, by Miss A. P. Hasseltine, per Rev. Knowles,	- - - - -	4,25
From the Fem. Miss. Soc. belonging to Rev. Dr Sharp's church and congregation, per Mrs L. Clouston, Treasurer,	- - - - -	33,00
From the Creek Association, for Burman mission,	- - - - -	7,72
Do. do. for Carey Station,	- - - - -	4,52
Randolph Church, Penn. for Bur. mission,	- - - - -	3,31
Received by Elder J. Blake, per Mr E. Lincoln,	- - - - -	15,55
From three children of Levi Ball, Townsend, Mass. being produce of their labor, for Bur. mission, per Mr E. Lincoln,	- - - - -	1,00
The Shaftsbury Bap. Association, for Bur. miss. per Rev. S. H. Cone,		108,00
From the Mulberry-st. For. Miss. Soc. N. Y. by Mr Thomas Day, jr. Treas. per Mr C. L. Roberts,	- - - - -	100,00
From a lady belonging to the Federal-St. Baptist church, Boston, by the hand of Rev. H. Malcom, for the Station in Liberia, Africa,		12,00
Miss H. Whitney, Royalston, Mass. for Bur. miss. per Rev. E. Andrews,		1,00
H. B. Rounds, Esq. Treas. of the Utica For. Miss. Soc.	- - - - -	25,00
From members of Baptist church, Roxbury,	- - - - -	12,07
Baptist Fem. Miss. Soc. of Sardinia, Erie Co. N. Y. Bur. mission, per Mrs Juda Metcalf, Secretary,	- - - - -	10,00
Mr Samuel Bullin, of Lima, N. Y. by Rev. Samuel Goodale, per Mr. E. Lincoln,	- - - - -	10,00
From Dea. Isaac Chapin, of Heath,	- - - - -	2,00
Fem. Miss. Soc. Heath, Sarah Taft, Secretary,	- - - - -	3,62
Mr Sullivan Taft, Heath,	- - - - -	1,00
Chester Fem. Mite Society, Alvira T. Graves, Secretary,	- - - - -	5,00
A lady of the Bap. Soc. Exeter, in consequence of reading Mrs Wade's journal, per Rev. J. N. Brown,	- - - - -	2,00

H. LINCOLN, *Treas.*

☞ The Treasurer has great pleasure in acknowledging the receipt of 50 dols. from a valued friend, whose name he is not at liberty to mention, to aid in publishing the New Testament in the Burman language. Will not this act of liberality induce others to make similar efforts to aid in giving the word of life to the benighted Burmans?

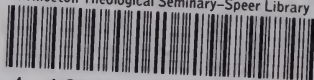
For use in library only

For use in Library only

I-7 v.9

American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4756